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**Bujangga Manik: or, Java in the fifteenth century: an edition and study of Oxford, Bodleian Library, MS. Jav. b. 3 (R)**

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## PART II

### *The Transliteration and Translation*

*of*

*Oxford, Bodleian Library, MS Jav. b.3. (R)*

*aka Bujangga Manik*

The transliteration of early Indo-Malaysian texts has become a controversial subject in the last few years, and some remarks on transliteration are required here. The reason for the controversy is more to do with disciplinary boundaries than with any difficulties in the interpretation of the scripts used in the texts or the phonologies of the languages themselves. As can be seen above, Old Sundanese had a small phoneme inventory and the functions of its script(s) are reasonably clear and consistent. OSd phonology also seems to have been close to that of MSd, and it would not be inappropriate to use modern orthography as a basis for the transliteration of the Old language – although in my view Noorduyn and Teeuw (2006) took this too far, interpolating a seventh vowel, ⟨eu⟩, unwarranted by the orthography of OSd as it appears in the surviving texts. Nevertheless, I see no particular reason to follow Indological standards and transliterate OSd according to the International Alphabet of Sanskrit Transliteration (IAST) or something akin to it, as Aciri and Griffiths (2014) argue. It would only serve to complicate matters, and in any case OSd orthography diverges from typical Brahmic scripts in the representation of certain features, notably in the spellings of words like *siya* and *hiyang* in which only one *aksara nglegena* is present but two syllables are represented (as explained in section I.2). Some *aksaras* have different pronunciations in OSd and OJv as well, particularly *aksara* ⟨ta⟩ which – as described above – was adopted in OSd for writing the consonant cluster [tr] (e.g. *sutra* ‘silk’ – IAST *suṭa*). These features are more obscured than revealed by rigid adherence to Indological expectations.

An interesting proposal has recently been put forward by Wayan Jarrah Sastrawan (2020) whereby Sanskrit (and other Indic) loanwords in OJv and OSd would be transliterated using IAST and native words would be given in a system closer to that of the earlier Old Javanese standard (as found in OJED) – so, for instance, ⟨v⟩ should be used in *svasti* ‘luck’ (from Skt) but ⟨w⟩ should be used in *wwaṅ* ‘person’ (from OJv). While I agree that some knowledge of proper Sanskrit pronunciation must have

been present even in late-medieval Java, perhaps to the extent that words of Skt derivation were pronounced differently by many OJv native speakers, for OSd – and for *BM* more specifically – this approach seems unnecessary. While some OSd manuscripts contain occasional OJv and Skt loanwords that are spelled using special characters – aspirated or retroflex consonants not otherwise found in OSd phonology or orthography – this is *not* true of *Bujangga Manik*, which is written entirely according to OSd standards. There are no retroflexes, aspirates, or long vowels. I am loath to introduce complicating elements into what ought to be a simple situation, and it seems superfluous to include variant readings of the same characters based on etymology.

Transliteration should be a pragmatic affair intended to open texts up to their readers rather than a Procrustean bed imposed on disparate languages, and I expect there are readers who would like to read the original text for pleasure and not simply as an academic exercise. The system I use below is an attempt to balance readability and fidelity to the text as written. Tables I.11 and I.12 above present the equivalencies between the phonemes and the letters used in the transliteration, and tables and descriptions of the letters (*aksaras*) of the script can be consulted in Part I.2. These should give an idea of how the text is to be read and the correspondences between my transliteration and the lines inscribed into MS Jav. b.3. (R). Below I have summarised further principles behind my text of *BM* and its English translation:

- Disagreements between my transliteration and that of Noorduyn and Teeuw (2006) are noted in the footnotes. I have used *N* to refer to the 2006 text as a whole (e.g. ‘N: *mahapandita*’).<sup>64</sup> Only disagreements that constitute divergent readings are noted; other differences from N and from MSd orthography that result from the application of different principles are not noted (e.g. *esi* instead of N’s *eusi*).
- Velar nasals are denoted by the digraph ⟨ng⟩. This is used for both the *aksara* ⟨nga⟩ and the *panyecek*, the distinction between the two marked by their position in the syllable. Where both occur in the script, as they frequently do in intervocalic positions, I have used only one ⟨ng⟩; it is extremely unlikely that these were pronounced as geminates in spoken OSd.
- Palatal nasals are denoted by ⟨ñ⟩ in all cases. This is not as in MSd spelling, which uses the digraph ⟨ny⟩ before vowels and ⟨n⟩ in consonant clusters. It seems important to mark the distinctions between different kinds of nasals as they appear in the manuscript, and in the manuscript a palatal nasal appears before palatals in consonant clusters. The reading of ⟨ny⟩ would be unclear to many readers in such cases, so I have opted for e.g. *pañjang* (‘long’) rather than *panjang* (MSd, N) or *panyjang*.

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<sup>64</sup> The text was in fact a collaborative effort between Noorduyn, Teeuw, Undang Darsa, Stuart Robson, Wim van Zanten, and others, but Noorduyn’s readings were used as the basis of the published text. I do not want to imply by the use of his initial that he was the only contributor.

- Glides are often marked in the manuscript but left out in N. I think it best to note their presence. Where N has *sia*, for instance, I have opted for *siya*, as both the vowel ⟨i⟩ and the glide ⟨y⟩ are frequently marked in the manuscript and, where they are not, the word is usually lacking the ⟨i⟩ and not the ⟨y⟩. Thus also *h(i)yang* and *séyah* rather than *hiang* and *séah*.
- The pronoun *aing* ‘I, me’ frequently occurs with an epenthetic initial consonant or glide. After the verb *mungkur*, for instance, it often has the form ⟨raing⟩. After pronouns *aing* acquires the form ⟨ngaing⟩ (e.g. *ku ngaing* ‘by me’). In the former case N leaves out the ⟨r⟩ but in the latter N opted for *ngaing*. This seems inconsistent and it may obscure an interesting feature of OSd orthography, especially if we assume that *aksara swara* are intended to be preceded by a glottal stop. I have therefore opted for *raing* and *ngaing* (and other similar spellings) where those appear in the manuscript. This affects other words as well, notably the *ngatma* in BM 1634 (from Skt *ātma*).
- N differentiates between the two vowels ⟨e⟩ and ⟨eu⟩; this distinction is not marked in OSd orthography and I follow Aditia Gunawan’s recommendation not to make it in the transliteration. Where ⟨e⟩ and ⟨u⟩ occur together they should be read as distinct vowels separated by a glottal stop – e.g. *deuk* [dɛʔuk].

The nasals require sensitive handling: Nasalisation of vowels is common in MSd, even those not preceding nasal stops (Müller-Gotama 2001:11), and some common words in modern Sundanese and Javanese have variants with or without nasals (e.g. *usir* and *ungsir* in Javanese, cf. OSd *husir*). Nasal stops are often absent where they would be expected in this and other OSd manuscripts. The word *le(m)pang* is never spelled with ⟨m⟩ in MS Jav. b.3. (R), but on comparative grounds it must have been pronounced with the nasal and not as *lepanɡ* (cf. OJv *lampah* [OJED 971:12], MSd *leumpang*). On the other hand, the word *sudah* is spelled without a nasal in *BM*; Noorduyin inserted an ⟨n⟩, *su(n)dah*, basing his decision on other OSd texts, particularly *The Sons of Rama and Rawana*, in which the word is spelled ⟨sundah⟩. I have opted to leave the ⟨n⟩ out of the transliteration on the grounds that it may represent a difference in dialect. The source of the word is Sanskrit *śuddha* (Gonda 1973:565), which notably lacks a nasal stop, as does Malay *sudah*. An editor could in any case easily arrive at a different decision with regard to this and other nasals.

The text is arranged according to the following principles:

- The text below is arranged by folio, such that the OSd text of each leaf (both recto and verso) appears on one page with a facing English translation. Metrical lines are separated by interpuncts representing the marks used in the manuscript. Where those are not present and must be conjectured, I have encased them in round brackets (·). Line numbers appear every five metrical lines and are noted in square brackets in smaller font – e.g. [805].
- Each side of each leaf has four rows of text inscribed across it; a vertical bar | in the transliteration indicates the end of each such row.

- Elements that probably should be in the text but are not are indicated by round brackets () – e.g. *mahapa(n)dita*. Elements that are in the text but probably should *not* be are indicated by square brackets [] – e.g. *duh ameng [ta] ti mana éta* (BM 250), where the *ta* does not fit metrically. As *BM* is a codex unicus, all of these emendations are essentially conjectural.
- The scribe’s own corrected errors are noted in italics within square brackets – e.g. [*niu*]. I have kept these in the edited text both to aid in studies of OSd error correction and to better represent the text as it actually appears in the MS.
- Ellipsis ... indicates a lacuna of any length.
- Proper nouns are capitalised in both transliteration and translation, although it should be noted that some toponyms could be either proper nouns or descriptions – e.g. *leweng langgong* ‘dense forest’ (BM 130).
- *BM* contains three types of speech: (1) that of an external narrator; (2) that of Bujangga Manik, who recounts his journeys in the first person (as, briefly, does Jompong Larang); (3) and that of the people who converse with Bujangga Manik. These different speakers are not marked in the manuscript itself and must be inferred. In the transliteration I have not indicated these different speakers and have kept to the text as found in the MS. In the translation, however, (1) I have presented the narrator’s voice without punctuation to indicate it; (2) I have put what I believe to be Bujangga Manik’s non-diegetic first-person narrative in single quotation marks ‘...’; and (3) I have placed all diegetic speech, including conversations between characters and Bujangga Manik’s comments to himself (e.g. BM 63-64), in double quotation marks “...”.
- The commentary in Parts III-VI should cover plenty of the poem’s content, so I have kept footnotes to a minimum. Some titles and the names of plants and musical instruments are left untranslated. For these the reader should consult the relevant sections of the commentary.

The translation is ‘literal’ in that I have attempted to convey my interpretation of the meaning as clearly as possible; it is not intended to be a lyrical translation. The interpretation of Old Sundanese will improve as more texts are published and translated, and some of my interpretations will doubtless be invalidated by future research. There are several challenging sections and in some cases several interpretations are possible. Though this is the second published English translation, it is still nonetheless preliminary.

\*



f1r [blank]

f.1v //0// · saur sang mahapa(n)dita<sup>65</sup> · kumaha girita ini · mana sinarien teing · téka cedem cekrem  
teing · [5] mo ha(n)te nu kabé(ng)kéngan · saur sang mahapandita · di mana éta gesanna · e(n)der nu |  
cerik sadalem · séok nu cerik sajero · [10] midangdam sakadatuan · mo lain di Pakañcilan · tohaan eker  
nu ma(ng)kat (·) P(e)rebu Jaya Pakuan · saurna karah saki|ni · [15] a(m)buing tatanghi ti(ng)gal · tarik-  
tarik dibuhaya · pawekas pajeeng benget · kita a(m)bu deng awaking (·) héngan sapoé ayena · [20] aing  
dék le(m)pang ka wétan · saa(ng)ge|s ñaur sakitu · i(n)dit birit sudah diri · lugay sila sudah le(m)pang  
· sadiri ti salu panti · [25] saturun ti tungtung surung · ulang panapak ka lemah (·) kalangkang  
ngab(i)yantara · rejeng deng dayehanana · mukaken

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<sup>65</sup> N. has *mahapandita*.



f.1r [blank]

f.1v //0// · [1] The *mahapandita*<sup>66</sup> said: · “What’s all this commotion? · why, most unexpected · this utter gloom and doom? · [5] It must be that people are upset.” · The *mahapandita* said: · “Where’s this happening? · The trembling of the palace weeping · the shaking of the court weeping · [10] the king’s residence lamenting: · (it can be) none other than Pakañcilan · a Lord<sup>67</sup> is just now leaving.” · Master<sup>68</sup> Jaya Pakuan · this is what he said: · [15] “Mother, stay and keep watch · (though) you pull and pull out of love · this is the last time we’ll see each other · you and me, mother. · The deadline’s today. · [20] I’m walking to the east.” · After having said that · (he) raised his rump and left · stretched his crossed legs and walked. · Having left the pavilion · [25] (he) descended from the edge of the bamboo floor · (and) put his feet on the earth. · His shadow came with him · together with its residence. · (He) opened up

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<sup>66</sup> A title, from Skt *mahāpaṇḍita* – lit. ‘great pundit/sage’.

<sup>67</sup> *Tohaan* – a title. Not gendered, but here translated as ‘lord’ and ‘lady’ as necessary.

<sup>68</sup> *Prebu* – a title. See section IV.1.

f.2r panto kowari · [30] sau(n)dur aing ti U(m)bul (·) sadiri ti Pakañcilan · sadatang ka Wi(n)du Cinta · cu(n)duk aing ka Mangu(n)tur · ngalalar ka Pañcawara · [35] ngahusir ka lebuah ageng · na le(m)pang sace(n)dung kaén · séok na janma nu ñaré<sup>69</sup> (·) to|haan nu dék ka mana · mana sinarien teing · [40] téka le(m)pang sosorangan · ditaña ha(n)te dék ñaur · nepi ka Paken Caringin (·) ku ngaing téka kaliwat · ngalalar ka J(e)rah<sup>70</sup> Anak · [45] datang ka Tajur Ma|ndiri · sacu(n)duk ka Suka Berus<sup>71</sup> · datang ka Tajur Ñanghalang · ñanglandeh aing d(i)<sup>72</sup> Engkih · me(n)tasing di Cihaliwung · [50] sana(ñ)jak aing ka Bu(ng)gis<sup>73</sup> · ku ngaing ges kale(m)pangan · nepi ka Talaga Hening · ngahusir raing | ka Pesing · na le(m)pang megat moréntang · [55] me(n)tas aing di Cili(ng)ga · sane(pi) ka Putih Birit · pañjang ta(ñ)jakan ditedak · ku ngaing dipe(n)ding-pe(n)ding<sup>74</sup> · sadatang aing ka Puñcak · [60] deuk di na mu(ng)kal datar · teher ngahihidan<sup>75</sup> a-

f.2v wak · teher s(i)ya né(ñ)jo gunung · itu ta na bukit Ageng (·) hulu wano na Pakuan · [65] sadiri aing ti iña · datang ka alas Éronan · nepi aing ka Cinangsi · me(n)tas aing di Citarum · ku ngaing ges kale(m)panga|n · [70] me(n)tas di Cipunagara · lurah Medang Kah(i)yangan · ngalalar ka Tompo Omas · me(n)tas aing di Cimanuk · ngalalar ka Pada Benghar · [75] me(n)tas di Cijerukmanis · ngalalar raing ka Conam [*niu*] · katu|kang bukit C(e)remay · sacu(n)duk ka Luhur Agung · me(n)tasing di Cisinggarung · [80] sadatang ka tungtung Su(n)da · me(n)tasing di Cipamali · datang ka alas Jawa · ku ngaing ges kaideran · lurah-lirih Majapahi|t · [85] palataran alas Demak · sanepi ka Jati Sari · datang aing ka Pamalang · di iña aing te hebel · katineng na tuang a(m)bu · [90] lawas teing diti(ng)galken · tosta gera pulang dei · mumul

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<sup>69</sup> N: *carék*.

<sup>70</sup> N: *Nangka*. MS is difficult to read here.

<sup>71</sup> N: *Suka Beureus*.

<sup>72</sup> MS: {da}

<sup>73</sup> N: *Banggis*.

<sup>74</sup> N: *dipeding-peding*.

<sup>75</sup> N: *ngahididan*.

f.2r the bamboo gate. · [30] ‘After I had withdrawn from Umbul · had left Pakañcilan · had come to Windu Cinta · I arrived at the outer courtyard. · Passing through Pañcawara · [35] (I) proceeded to the main road · walking with a cloth on my head. · The sound of the people who spoke: · “Where’s this lord off to? · Why, most unexpected · [40] is he walking all alone?” · Questioned, (I) didn’t want to say. · (I) got to Paken Caringin · by me it was passed. · Passing through Jerah Anak · [45] coming to Tajur Mandiri · having arrived at Suku Berus · coming to Tajur Nyanghalang · going downhill at Engkih · I crossed the Cihaliwung. · [50] Having ascended to Bunggis · by me it was walked · (I) got to Talaga Hening · I proceeded to Pesing. · Walking straight ahead · [55] I crossed the Cilingga · (and) had got to Putih Birit · a long ascent to be tackled · by me step by step. · After I had come to Puñcak · [60] (I) sat on a flat boulder · then fanned

f.2v my body.’ · Then he looked out on the mountains: · “That there is the Great Mountain · head of the settlement of Pakuan.” · [65] ‘After I had left from there · (I) came to the area of Éronan · I got to Cinangsi · I crossed the Citarum. · By me it was walked. · [70] (I) crossed the Cipunagara · the district of Medang Kahiyangan · passing through Tompo Omas · I crossed the Cimanuk · passing through Pada Benghar · [75] (I) crossed the Cijerukmanis. · I passed Conam · looked back at Mount Ceremay. · Having arrived at Luhur Agung · I crossed the Cisinggarung · [80] Having come to the farthest point of Sunda · I crossed the Cipamali · (and) came to the land of Java. · I wandered through it: · the districts of Majapahit · [85] the plain of the region of Demak. · Having got to Jati Sari · I came to Pamalang. · I wasn’t there long · I missed my dear mother · [90] left behind too long · It’d be best to hurry home · (But I was) unwilling

f.3r ñorang urut aing · itu parahu Malaka · tur(u)n aing ti Pamalang · [95] tuluying nu(m)pang balayar · bijil aing ti muhara · masang wedil tujuh kali · bung<sup>76</sup> na goong brang na gangsa · séyah na ge(n)dang sarunay (·) | [100] séok nu kawih tarahan · nu kawih a(m)bah-a(m)bahan · ba(n)tar kali buar pélang · surung-sarang suar gading · mañura ditedas u(ñ)cal · [105] mibabahon awi go(m)bong · mitihang awi ñowana · | kamudi kamuning Keling<sup>77</sup> · apus dangdan hoé muka (·) paselang deng hoé omas · [110] pabaur hoé walatung · tihang layar kayu laka · hurung benangna ngahi(ng)gul · s(i)yang benang ngaj(e)rinang · beteng bogo|h ku sakitu · [115] bogoh ku nu mawa iña · nu badayung urang Ta(ñ)jung · nu ni(m)ba urang Kalapa · nu babose urang Angké · bosé rampak bosé layang · [120] dengan bosé susu landung · balayar satengah bulan · ba-

f.3v ñat aing di Kalapa · ngaraning Ameng Layaran · u(n)dur raing ti parahu · [125] sadatang ka pabéyaan · ku ngaing ges kale(m)pangan · ngalalar ka Ma(n)di Rañcan · datang ka A(ñ)col Tamiyang · ngalalar raing ka Sa|mprok · [130] sacu(n)duk ka leweng langgong · me(n)tas aing di Cipanas · ngalalar ka Suka Kandang · ku ngaing ges kale(m)pangan · me(n)tas aing di Cikéñcal · [135] sacu(n)duk aing ka Luwuk · me(n)tas aing di Ciluwer · sacu(n)duk ka Petey Kuru · ngalalar ka Ka(n)dang Sérang · sacu(n)duk aing ka Batur · [140] ku ngaing ges kale(m)pangan · me(n)tasing di Cihaliwung · sacu(n)duk ka Paken Tubuy · | ngalalar ka Paken Tayem · sacu(n)duk ka Paken Teluk<sup>78</sup> · [145] sadatang ka Pakañcilan · mukaken panto kowari · ngahusir ka lamin ading · lamin ading pañcatulis · balé réñcong<sup>79</sup>

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<sup>76</sup> N: *ing*. ⟨i⟩ and ⟨bu⟩ are easily confused.

<sup>77</sup> N: *kamudi kamudi Keling*.

<sup>78</sup> N: *sacu(n)duk aing ka Batur*.

<sup>79</sup> N: *réncéng*.

f.3r to retrace my steps. · There was a Melaka ship · I went down from Pamalang · [95] and right away sailed as a passenger. · I came out of the river mouth · the guns fired seven times · the gongs boomed, the flat gongs branged · the din of drum and shawm · [100] the sound of work songs · which were sung as we left port: · “Smooth river, sound<sup>80</sup> of a cargo boat” · “Bamboo flooring, ivory torch” · “Peacock badly wounded by a deer.” · [105] Fitted with a boom of *gombong* bamboo<sup>81</sup> · spars of young bamboo · a rudder of South Indian *kamuning* wood · rigging of *muka* rattan · alternating with golden rattan · [110] mixed with *walutung* rattan · a mast of *laka* wood · glowing with a ‘writhing fish’ pattern<sup>82</sup> · (like) dawn, made so by dragon’s blood.<sup>83</sup> · I stopped admiring these things · [115] to admire those it carried. · Those rowing were Tañjung people · those bailing were Kalapa people · those paddling were Angké people · sets of paddles, flying paddles · [120] with ‘saggy breast’ paddles. · Sailing for a fortnight · I

f.3v alighted at Kalapa. · My name was Ameng Layaran. · I withdrew from the ship. · [125] (I) had come to the customs house. · By me it was walked. · Passing through Mandi Rañcan · coming to Añcol Tamiang · I passed through Samprok. · [130] Having arrived at a dense forest · I crossed the Cipanas · passing through Suka Kandang · by me it was walked. · I crossed the Cikéñcal · [135] having arrived at Luwuk · I crossed the Ciluwér. · Having arrived at Petey Kuru · passing through Kandang Sérang · having arrived at Batur · [140] by me it was walked · I crossed the Cihaliwung. · Having arrived at Paken Tubuy · passing through Paken Tayem · having arrived at Paken Teluk · [145] having come to Pakañcilan · (I) opened up the bamboo gate · (and) proceeded to the marital hut<sup>84</sup> · the fully painted marital hut · the decorated hall

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<sup>80</sup> Based on OJv *bor* ‘descriptive particle (for the emergence of fire and its sound)’ (OJED 252:11). Extremely speculative interpretation. *Buar, bor, bwar* – none of the possibilities are found in MSd.

<sup>81</sup> See Appendix C for identifications of plant and animal species.

<sup>82</sup> Based on Mamat Sasmita’s interpretation of *ngahi(ng)gul* as a pattern based on a writhing fish. See Gunawan (2019:88).

<sup>83</sup> *J(e)rinang* – a red-coloured resin taken from certain rattan species or, in this case perhaps, the natural colour of the *laka* wood (*Myristica iners*) itself. See Appendix C.

<sup>84</sup> The term here, *lamin ading*, is tricky. It refers to a freestanding house, likely related to weddings and marriage.

f.4r pangrékaan · [150] pamikul benang ngahi(ng)gul · pangheret benang miseret · li(ñ)car benang ngaj(e)rinang · suhunan benang marada · saré galar betung tuha · [155] dijejetan kawat Jawa · u(ng)gah tohaan ka manggung | · pa(ng)guh lu(ng)guh di palangka · /0/ · a(m)buing kaso(n)dong ngeyek · buat nu di tepas bumi · [160] eker ngeyek eker meber · eker ñula(ng)gé mihané · nelem nuar ñangkuduan · ngara(ñ)cét ka|(n)téh pamulu · ngela sepang ngangen hayam · [165] ñoréyang ka lamin ading · ngadele Sali(ng)ger beheng · katuluyan dele teteh · saur a(m)buing sakini · itu ta egen si utun · [170] ayena | cu(n)duk ti timur · ayena datang ti wétan · datangna ti Rabut Palah · anaking dedeukanan · anaking papalayanan · [175] aing dék ñiar sepahen · na heyek tuluy ditu(n)da · dipauc<sup>85</sup> apus

f.4v dada(m)par · loglog caor ti na to(ng)gong · diri hapit ti na pingping · [180] kedalan diri ti da(m)pal · net na(ñ)jer ngajuga hangsa · saasup s(i)ya ka bumi · ñi(ng)kabken kasang carita · | e(n)der na rarawis kasang · [185] kumare(ñ)cang kumare(ñ)cong · ni(ng)gang ka na papan ja(n)ten · bogoh ku na ngaran kasang (·) kasang tujuh kali ñi(ng)kab · kasang seni tambu lu(ng)sir · [190] kasang Pahang ta(m)bi laka | (·) bédong dita(m)bi bayabon · balang ditambah kaca(m)bang · sau(ng)gah ka manggung ra(ñ)jang · gapay ka karas larangan · [195] dicokot na pasileman · (pasileman) pasi bo(n)téng<sup>86</sup> · digapay | sereh tangkayan · pinang ta cangcian kénéh · pinang tiwi pinang ading · [200] ker mejeh patemu angen · tuluy ngaha(ñ)ceng sepahen · dituruban sara(n)tangan (·) benang ngaharémas · a(ng)ge-

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<sup>85</sup> N: *diparac*.

<sup>86</sup> N removed this line. It can be reconstructed by comparison with 359, a similar line.

f.4r built of branches. · [150] The frame was done with a ‘writhing fish’ pattern · the cross-beams stuck fast · skirting boards red from dragon’s blood · a gilded ridge pole · flooring mats of old bamboo · [155] interwoven with Javanese wire.’ · The lord ascended to the top · (and) gracefully sat on the bed. · /0/ · ‘My mother was found weaving · doing that on the veranda of the house · [160] making ready and tying up threads for dyeing · netting and rolling the thread on the *pihané*<sup>87</sup> · dyeing black, yellow, and red<sup>88</sup> · pressing the flossy yarn · boiling brazilwood, stewing *hayam* (wood?).<sup>89</sup> · [165] (She) glanced towards the marital hut · looked, craning her neck · then looked intently. · This is what my mother said: · “Look, there’s my boy now! · [170] Now arrived from the east · come now from the east.<sup>90</sup> · He’s come from Rabut Palah. · Sit yourself down, my child. · Have a rest, my child. · [175] I’ll look for the betel quids.” · The weaving was set down · the frame’s cords

f.4v were stretched out · the backstrap<sup>91</sup> wiggled off her back · the cloth beam left her lap · [180] the footrest left her soles. · She got up, rose like a goose. · After she had entered the house · she drew the curtains decorated with stories. · The curtain tassels rustled · [185] rattling and clattering · (as) they hit the teak boards. · (I?) admired the (many) kinds of curtains: · Curtains folded seven times · delicate curtains edged with silk (*lungsir*) · [190] Pahang<sup>92</sup> curtains edged with *laka* red · *bédong* edged with *bayabon* · net mesh edged with *kacambang*. · Having ascended to her bedroom · (she) fetched her private writing board<sup>93</sup> · [195] the betel tray<sup>94</sup> was taken · (she) fetched betel leaves by the branch · areca nuts still on their twigs · *tiwi* areca, ivory areca · [200] in harmony with one’s thoughts. · Then she portioned out the betel · (and) enclosed it in a lidded hamper<sup>95</sup> · done up with gilding. · After

<sup>87</sup> A device around which yarn is threaded to form a pattern for weaving. A diagram can be seen in Gunawan (2019). See also Rigg (1862:374-375) and Danadibrata (2006:530).

<sup>88</sup> N has ‘blue, yellow, and red’; ‘black’ is Aditia Gunawan’s interpretation.

<sup>89</sup> N: ‘making chicken soup’ but *hayam* is probably a dyestuff.

<sup>90</sup> OSd has two words for ‘east’ in OSd: *timur* (Sd) and *wétan* (OJv).

<sup>91</sup> *Caor* – backstrap used to apply pressure to the bars of the loom.

<sup>92</sup> ‘Pahang’ may refer to Pahang or the Malay Peninsula as a whole (as in OJv).

<sup>93</sup> *Karas* is tricky; it is not found in MSd. In OJv it means ‘writing board’ (OJED 1805:3), which can be compared to BM 260 (*karas tulis*). N interpreted *karas larangan* to mean ‘private chest’, suggesting that the betel tray was kept therein, but this is not a given (see discussion of betel paraphernalia below – section VI.1.2).

<sup>94</sup> Tricky. ‘Betel tray’ is from N.

<sup>95</sup> N prefers ‘ceremonial cloth’ for *saratangan*, but cf. Malay *rantang* ‘lidded hamper’ (Wilkinson 1932 #28927).

f.5r s ngaha(ñ)ceng sepahen (·) [205] dicokot pamérés jati · a(ng)ges nu mérésan ra(m)but · digapay na e(m)bal<sup>96</sup> ageng · dicokot kupa saranggey (·) die(n)tepan (·)<sup>97</sup> [210] tuluy e(ñ)cem ka na pe(n)te | · tuluy sari ka na pipi · ti(m)b(u)r(u) na kahiyasan<sup>98</sup> · sajingjing boéh cali(ng)cing · saka(n)dar boéh harega · [215] saturun ti manggung rañjang · garudag di tengah imah · garedog di balik pan|to · karekét ni(ñ)cak tarajé · ulang panapak ka lemah (·) [220] kalangkang ngab(i)yantara · rejeng deng dayehanana · séyah na lemah katiñcak · e(n)der na Ratu Bañcana · ngeraken<sup>99</sup> tuang kalang|kang · [225] cab ruy tapih mebet keneng · ngeret ka na bitis konéng · ngahusir ka lamin ading · u(ng)gah tohaan ka manggung · deuk téohen palangka · [230] na sepahen diya(ng)seken (·)

f.5v saur a(m)buing sakini · anaking nu mucang onam · saurna Ameng Layaran (·) a(m)bu aing sadu mucang · [235] i(ng)ken mangka o(ng)koh mucang · caréken si Jo(m)pong Larang · saturun ti kadatuan · nga|lalar Carogé Ageng · ñangla(n)deh ka Pañcawara · [240] mukaken pa(n)to kowari · ngalalar ka Paken Dora · le(m)pang aing ñangwétanken · me(n)tas di Cipakañcilan · sacu(n)duk ka Paken Te|luk · [245] sadatang ka Pakañcilan · mukaken panto kowari · dingaran si Jo(m)pong Larang · ñoréyang ka lamin ading · carékna si Jo(m)pong Larang · [250] duh ameng | [ta] ti mana éta<sup>100</sup> · ameng ta datang ti wétan · sakaén poléng puranténg · sasali(m)but sulam Baluk · sasa(m)pay sutra Cina · [255] sapecut hoé walatung · dige(m)peng-ge(m)peng ku omas · jojo(m)pongna madé

<sup>96</sup> Or *ebal*, which Danadibrata (2006:53, 188) gives as a rarely heard form of *bal*, a ball of India rubber (sap of *Ficus elastica*) filled with air. An implement for applying making up? But cf. Malay *ambal* 'rug, carpet'?

<sup>97</sup> N added *ka na ceuli* 'to the handles'. I am not convinced the extra words are required, or even that *dientepkan* should be separate. These lines are difficult to interpret.

<sup>98</sup> MS has *ti ba ra na*; N emended this to *timburu nu*.

<sup>99</sup> N: *ngeunakeun*.

<sup>100</sup> Longer than eight syllables but grammatical.



f.5r she had arranged the quids · [205] (she) took a teak comb · (and) after that combed her hair with it.  
 · She took hold of a large rug · (and) taking a branch of *kupa* · perched it on top.<sup>101</sup> · [210] Then she  
 made up her face · then she powdered her cheeks. · The adornments were enviable · with a hanging  
*calingcing* cloth · with a length of precious cloth. · [215] (She) had descended from the bedroom · rattling  
 through the middle of the house · shimmying behind the door · creaking she set foot on the ladder ·  
 (she) put her feet on the earth · [220] (and) her shadow came with her · together with its inhabitant. ·  
 The din of the trod-on ground · (as) shuddering Ratu Bañcana · hastened forward her esteemed shadow.  
 · [225] Chap, whee! the sarong hit her heels · cutting into (her) yellow calves. · Proceeding to the marital  
 hut · the Lady<sup>102</sup> ascended to the top · (and) sat down on the couch. · [230] The betel quids were offered.

f.5v · ‘My mother spoke as follows: · “Take a quid, my child.” · Ameng Layaran said: · “Mother,  
 pardon me for chewing.” · [235] Let’s leave them chewing alone.<sup>103</sup> · Jompong Larang spoke out: ·  
 ‘Having descended from the palace · (I) passed through the great hall. · Going downhill to Pañcawara  
 · [240] opening up the bamboo gate · passing through Paken Dora · I walked eastwards. · Crossing the  
 Cipakañcilan · having arrived at Paken Teluk · [245] having come to Pakañcilan · (I) opened up the  
 bamboo gate.’ · The one named Jompong Larang · glanced towards the marital hut. · Jompong Larang  
 spoke: · [250] “Oh! Where is that novice from? · The novice who came from the east · with a *puranténg*-  
 pattern cloth · with a sacred thread of Baluk embroidery · with a Chinese silken shawl · [255] with a  
 whip of *walattung* rattan · banded with strips of golden (rattan) · his mane looking

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<sup>101</sup> Based in part on N’s emendation. The metre and punctuation are odd here, with no separation between 207 and 208 (or, for that, 209).

<sup>102</sup> The same title applied to Bujangga Manik – *tohaan*, a non-gendered noble title.

<sup>103</sup> It is interesting that there is no punctuation here to mark a break in the narrative.

f.6r to(ng)gong · teher lu(ng)guh di pala(ng)ka · sila tumpang deng sideha · [260] ngagigirken karas  
 tulis · teher ñepah lumageday · dingaran si (Jom)pong Larang · na bogoh hamo kapalang · diilikan  
 dibudiyaln · [265] didele diteteh-teteh · ti manggung dikaha(n)dapken · ti ha(n)dap dikamanggungken ·  
 bogoh ku na pangawakan · giling bitis pa(ñ)cuh gelang · [270] taréros na tuang ramo · para(ñ)jang | na  
 tuang ta(ng)gay · be(n)tik halis sikar dahi · suruy hu(n)tu be(n)tik tungtung · sumaray dadu ku sepah ·  
 [275] dingaran si Jo(m)pong Larang (·) gupuh sigug ga(m)pang kaer · le(m)pang bitan | gajar<sup>104</sup> Jawa ·  
 sadatang ka kadatuan · tohaan kaso(n)dong nge(y)ek (·) [280] eker ngeyek eker meber · eker ñula(ng)gé  
 mihané · nelem nuar ñangkuduan · ngara(ñ)cét ka(n)téh pamulu · tohaan

f.6v na Ajung Larang (·) [285] Sakéyan Kilat Bañcana · ngaléké ébréh na cangkéng (·) cugenang tuang  
 pinarep · teherna lu(ng)guh di kasur · ngagigirken ebun Cina · [290] ebun Cina diparada · pamuat ti a|las  
 pe(n)tas · tohaan Ajung Larang · ñoréyang ti jokjok panon · ngadele Sali(ng)ger beheng · [295]  
 katuluyan dele teteh · itu ta egen si Jo(m)pong (·) na naha éta béjana (·) mana | gera-gera teing · dingaran  
 si Jo(m)pong Larang · [300] cat-cat gék deuk di lemah (·) saur taan Ajung Larang (·) Jo(m)pong naha  
 béja s(i)ya (·) mana sinarien teing · dingaran si Jo(m)pong La|rang (·) [305] umun sadekung ka  
 manggung · bérés ngaburang ku ramo · carékna si Jompong Larang · taan urang Ajung Larang (·)  
 Sakéyan Kilat Bañcana · [310] ra(m)pés teing jeeng aing · la(n)tara teing nu kasép (·)

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<sup>104</sup> *Gajar* is odd but N interprets it as ‘elephant’ (normally *gajah*).

f.6r all heaped up · remaining seated on the couch · cross-legged and resting on one arm · [260] abutting a writing board · unwinding, continuing to chew.” · The one named Jompong Larang · her attraction was unimpeded. · (He was) regarded, surveyed. · [265] Overpowered she beheld him · from top down to bottom · from bottom up to top. · (She) admired his figure: · Round calves, graceful anklets · [270] his fingers all tapering · his nails all long · the curve and separation of his eyebrows · his comb of round-edged teeth · crooked and pale red from chewing betel. · [275] The one named Jompong Larang · hurried, rigid, easily frightened · walking like a Javanese elephant · had come to the palace. · The Lady<sup>105</sup> was found weaving · [280] making ready and tying up threads for dyeing<sup>106</sup> · netting and rolling the thread on the *pihané* · dyeing black, yellow, and red · pressing the flossy yarn. · The Lady

f.6v Ajung Larang · [285] Sakéyan Kilat Bañcana · was carelessly dressed, her waist visible · her breasts propped up. · She sat, too, on a quilt-mattress · abutting a Chinese box · [290] a gilded Chinese box · cargo from overseas. · Lady Ajung Larang · glanced out of the corner of her eyes<sup>107</sup> · looked, craning her neck · [295] then looked intently. · “Look, there’s Jompong now! · What might her message be? · Why such haste?” · The one named Jompong Larang · [300] went up the stairs (and) sat on the floor. · Lady Ajung Larang said · “Jompong, what’s your message? · Why (come) so unexpectedly?” · The one named Jompong Larang · [305] gave greetings on bended knee · making neat spikes with her fingers. · Jompong Larang spoke: · “Our Lady Ajung Larang · Sakéyan Kilat Bañcana · [310] very good is what I saw. · A handsome one so overwhelming ·

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<sup>105</sup> Jompong’s mother.

<sup>106</sup> N: ‘engaged in weaving, in ikat dyeing’. MSd *meubeur* is not ‘dyeing’ but tying up threads *in preparation for* dyeing (Coolsma 1913:76 *sub* BĒUBĒUR).

<sup>107</sup> *Jokjok* – N says that this is not found in MSd, but the meaning of ‘corner’ seems clear from context (cf. Mal *pojok* ‘corner’). Rigg (1862:177) has ‘the place for putting rice in a native’s house’ for *jokjok*; it is hard to relate this to eyes or glancing.

f.7r iña kasép iña pélag (·) ker mejeh pasiepan deng (·) taan urang Ajung Larang · [315] saur taan Ajung Larang (·) Jo(m)pong saha ngaranna · sanémbal si Jo(m)pong Larang · samapun ngaranna Ameng Laya|ran · la(n)tara teing na kasép · [320] kasép manan Bañak Catra · lewih manan Silih Wangi · liwat ti tuang ponakan · agengna sé(ng)sérang panon · [ker mejeh] pauc-paucen | di a(ñ)jung<sup>108</sup> · [325] timang-timangen di rañjang · tépok-tépoken di ko(m)bong · édék-édéken di réngkéng · teher bisa carék Jawa · w(e)ruh di na esi tangtu · | [330] lapat di tata pustaka · w(e)ruh di darma pitutur · bisa di sanghi(y)ang damma · /0/ · saa(ng)ges kapupulihan (·) taan urang Ajung Larang · [335] Sakéyan Kilat Bañcana · tuluy minger tuang hi-

f.7v dep (·) na rasa kalejon bogoh · na rasa karejay hayang · na he- [aiu] -yek<sup>109</sup> tuluy ditu(n)da · [340] dipauc apus dada(m)par · loglog caor ti na tonggong · diri hapit ti na pingping · kedallan diri ti da(m)pal · net na(n)jer ngajuga hangsa · [345] saasup s(i)ya ka bumi · ñi(ng)kabken kasang carita · e(n)der na rarawis kasang (·) kumare(ñ)cang kumare(ñ)cong (·) ni(ng)gang ka na papan ja(n)ten | · [350] bogoh ku na ngaran kasang (·) kasang tujuh kali ñi(ng)kab · kasang seni ta(m)bi lungsir · kasang Pahang ta(m)bi laka · bédong dita(m)bi bayabon · [355] balang dita(m)bi kaca(m)bang · sau(ng)gah ka | manggung ra(ñ)jang · gapay ka karas larangan · dicokot na pasileman (·) pasileman pasi bo(n)téng<sup>110</sup> (·) [360] digapay sereh hesenan · tohaan tuluy nu né(k)ték · nu né(k)ték

<sup>108</sup> Longer than eight syllables but grammatical.

<sup>109</sup> A nonsense syllable intervenes.

<sup>110</sup> N removed this line. It is eight syllables long, however, and while the meaning is still doubtful it is not obvious that this was written in error.

f.7r he's handsome, he's extraordinary · in harmony with the wishes of · Our Lady Ajung Larang.” ·  
 [315] Lady Ajung Larang said · “Jompong, what's his name?” · Jompong Larang replied: · “Forgive me  
 – his name's Ameng Layaran. · A handsome one so overwhelming · [320] more handsome than Bañak  
 Catra · more than Silih Wangi · beyond your (Lady's) nephews.<sup>111</sup> · His height is alluring to the eye ·  
 just right for stroking one another on the veranda · [325] caressing one another in bed · petting one  
 another in private · cuddling one another in our room. · (He) can also speak Javanese · knows the  
 contents of the scriptures · [330] (things) rarely heard in the order of the books · knowledgeable in  
*dharma* and doctrine · skilled in the holy *damma*.”<sup>112</sup> · /0/ · After this account · Our Lady Ajung Larang  
 · [335] Sakéyan Kilat Bañcana · then turned it over in her

f.7v mind · the feeling of being overcome by attraction · the feeling of the working<sup>113</sup> of desire. · The  
 weaving was then set down · [340] the frame's cords were stretched out · the backstrap wiggled off her  
 back · the cloth beam left her lap · the footrest left her soles. · She got up, rose like a goose. · [345] After  
 she had entered the house · she drew the curtains decorated with stories · the curtain tassels rustled ·  
 rattling and clattering · they hit the teak boards. · [350] Attractive were the kinds of curtains: · curtains  
 folded seven times · delicate curtains edged with silk (*lungsir*) · Pahang curtains edged with *laka* red ·  
*bédong* edged with *bayabon* · [355] (and) net mesh edged with *kacambang*. · Having ascended to her  
 bedroom · (she) fetched the private writing board · the betel tray was taken · the betel tray and cucumber  
 slices.<sup>114</sup> · [360] (She) fetched betel leaves one by one<sup>115</sup> · which the Lady then folded · which in folding

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<sup>111</sup> *Ponakan* ‘nephew(s)’. The term is not gendered and number is not indicated. Is this a reference to a preference for cousin marriage?

<sup>112</sup> A form of *dharma* with doubled ⟨mma⟩.

<sup>113</sup> *Karejay* – connected to MSd *jorojoy* ‘(of desire) to suddenly appear’, or perhaps to Skt *kāryá*.

<sup>114</sup> N removed this line.

<sup>115</sup> N went for ‘pack of betel’ (*seureuh heuseunan*). As the last word (*hesenan*) is doubtful in meaning I have chosen to interpret it along the lines of MSd *ésé* ‘piece, individual’. Such vowel changes are not unprecedented, and the line works with the formula in BM 197 (‘betel leaves by the branch’). Aditia Gunawan suggests comparison with MSd *deuheus* ‘nearby’, thus ‘the betel offered/made near’.

f.8r menang salawé · nu m(a)uc<sup>116</sup> menang sapuluh · ngaga(n)tul menang dalapan · [365] ditalian  
 ra(m)bu tapih · diletengan leteng karang · leteng karang ti Karawang · leteng susuh ti Malayu · pamuat  
 aki puhawang · [370] dipinangan pinang | tiwi · pinang tiwi ngubu cai · pinang ading asri kuning · ker  
 mejeh patemu angen · dipasi nu kalakatri · [375] pasi lepas jadi dua · pasi gantung jadi telu · pasi  
 (re)mek<sup>117</sup> jadi g(e)ne|p · dihañceng di pasileman · ra(m)pés na benang ngahañceng · [380] dituruban  
 sara(n)tangan · a(n)ten lewih ti sakitu · didulur ku pupur kapur · candana ruum sacupu · bunga resa di  
 na | juha · [385] dédés dengan ma(ñ)jakané · jaksi dengan kamisadi · jaksi pa(n)dan deng kameñan · dua  
 buah ca(ng)ci lenga · diteñuh ku aér mawar · [390] narawastu agur-agur (·) bubura pe(n)tas sa-

f.8v gala · aya liwat ti sakitu · digapay na e(m)bal ageng · dicokot na boéh limur · [395] dicokot na  
 sabuk wayang · keris maléla sapucuk · awaya saréyana(na) · pahi dengan buah re(m)bey | · /0/ · saur  
 taan Ajung Larang · [400] Jo(m)pong s(i)ya pulang dei (·) ini bawa pa(ngi)riming · bawa ma ka tuang  
 a(m)bu · ci(ng) kurang na picaréken · sepahen panaña tineng · [405] ti na taan Ajung Larang · | Sakéyan  
 Kilat Bañcana · lamun puguh katanggapan (·) tohaan majar ka luar · majar nu datang ku manten · [410]  
 dingaran si Jompong Larang (·) saa(ng)ges katala|tahan · sale(m)pang ti kadatuan · le(m)pangna  
 sasuhun ebun (·) teher nanggey pasileman · [415] teherna saais boéh · ngalalar carogé ageng ·  
 ñanglandeh ka Pañcawara · mu-

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<sup>116</sup> The MS has *muuc*.

<sup>117</sup> The first syllable appears *below* the ⟨ma⟩.

f.8r made twenty-five · which in combing out made ten · rolling quids made eight · [365] tied up with threads from a *tapih*'s fringe · salted with lime made from rocks · rock lime from Karawang · sea snail shell lime from Malayu · elder sea captains' cargo. · [370] (The quids) were areca'd with *tiwi* areca · *tiwi* areca expressing water · ivory areca, radiant yellow · just in harmony with one's thoughts. · (They) were chopped with betel scissors: · [375] Chopped free they became two · chopped while hanging they became three · chopped into pieces they became six. · (They) were arranged on the betel tray · (They) were arranged nicely. · [380] (They were) enclosed in a lidded hamper. · There was more than this: · (These quids) were accompanied by limestone face powder · a round box<sup>118</sup> of fragrant sandalwood · *resa* flowers in a container<sup>119</sup> · [385] civet and oak gall powder · *jaksi* with *kamisadi* · *jaksi* pandan with benzoin · two branches of sesame · sprinkled with rosewater · [390] vetiver (and?) agar-agar · foreign perfumes

f.8v all. · There was more than that: · A great rug was fetched · the silk (*limur*) cloth was taken · [395] the *wayang*-decorated waistband was taken · (and) a *keris* blade of crucible steel. · There were so many things<sup>120</sup> · together with a selection of fruits. · /0/ · Lady Ajung Larang said: · [400] “Jompong, you go back again. · This I entrust (you) to bring · bring it (all) to the esteemed mother.<sup>121</sup> · And don't miss out what you have to say: · “(These are) quids to ask for your thoughts · [405] from Lady Ajung Larang · Sakéyan Kilat Bañcana. · If they are indeed accepted · the Lady says she will come out · (she) says that she'll come over herself.”” · [410] The one named Jompong Larang · after these instructions · had walked from the palace. · She walked carrying the box on her head · and also holding the betel tray in her hands · [415] and also with the cloth on her back. · ‘(I) passed through the great hall. · Going downhill to Pañcawara · opening

<sup>118</sup> From Tamil *cēppu* (Burrow and Emeneau 1984 #2772).

<sup>119</sup> *Juha* ‘container’ is known from other OSd texts where it contains cosmetics; Danasasmita et al. (1987:146) translate it as ‘wadah (utk. bedak), cupu’. N tentatively went for ‘vase’ here, but that does not work in other OSd contexts.

<sup>120</sup> Darsa emended the text from *awaya* to *adwaya*, Skt ‘non-duality, unity’. In N this line is translated as ‘all of them wonderful (?)’. I have interpreted this word instead as a variant of *waya* ‘there is’, although this is about as speculative as Darsa's intervention.

<sup>121</sup> *Tuang ambu* – see section IV.1 for the interpretation of this and other kinship terms.

f.9r kaken pa(n)to kowari · ngalalar ka Paken Dora · [420] le(m)pang ngaing ñangwétanken · me(n)tas di Cipakañcilan · sacu(n)duk ka Paken Teluk · sadatang ka Pakañcilan · mukaken pa(n)to kowari · [425] dingalran si Jo(m)pong Larang (·) ngahusir ka tepas bumi · tohaan kaso(n)dong lu(ng)guh [di kasur] · ñoréyang Sali(ng)ger beheng (·) katuluyan dele teteh · [430] saurna na tuang a(m)bu [*niu niu*] · itu ta egen si | Jo(m)pong (·) na naha éta béjana · ruana sasuhun ebun (·) teher na(ng)gey pasileman · [435] saur tohaan sakini · Jo(m)pong ra(m)pés deukanan · gera nu u(ng)gah ka manggung · sau(ng)gah si | Jo(m)pong Larang · na sepahen diangseken · [440] saur tohaan sakini · Jo(m)pong naha béja s(i)ya · mawaken aing sepahen · sané(m)bal si Jompong Larang · bérés ngaburang ku ramo · [445] umun

f.9v teher s(i)ya ñebut · né(m)balan sakayogyana · sangtabé namasiwaya · pun kami titahan taan [ti kadtuan]<sup>122</sup> · taan urang Ajung Larang · [450] Sakéyan Kilat Bañcana · sepahen | panaña tineng · lamun puguh katanggapan · tohaan majar ka luar · majar nu datang ku ma(n)ten · [455] saurna (na) tuang a(m)bu (·) ken aing naña si utun · //0// · saur a(m)buing sakini (·) | Rakaki Bujangga Manik (·) Rakéyan Ameng Layaran · [460] utun kita ditañaan · ditañaan ku tohaan (·) ku na taan Ajung Larang · Sakéyan Kilat Bañcana · éta | sepahen di imah (·) [465] bawa si Jo(m)pong bihini · ti dalem ti na tohaan · sepahen diwéla-wéla · dihañceng di pasileman · dituruban sara(n)tangan · [470] ra(m)pés na benang ngaha(ñ)ceng ·

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<sup>122</sup> Longer than eight syllables but grammatical.



f.9r up the bamboo gate · passing through Paken Dora · [420] I walked eastwards. · crossing the Cipakañcilan · having arrived at Paken Teluk · having come to Pakañcilan · (I) opened up the bamboo gate.’ · [425] The one named Jompong Larang · proceeded to the veranda of the house. · The Lady was found sitting on a quilt-mattress.<sup>123</sup> · (She) glanced to the side, craning her neck · then looked intently. · [430] The esteemed mother said: · “Look, there’s Jompong now! · What’s her message? · Looks like she’s carrying a box on her head · and holding a betel tray in her hands.” · [435] The Lady said this: · “Jompong – you’re welcome to sit. · Come up to the top right away.” · Jompong Larang had gone up. · The betel quids were offered. · [440] The Lady said this: · “Jompong, what’s your message · bringing me betel quids?” · In response Jompong · made neat spikes with her fingers · [445] and got on her knees, f.9v then pronounced · replying in full propriety: · “Pardon me, in homage to Śiva! · So!<sup>124</sup> We are sent by the Lady from the palace<sup>125</sup> · Our Lady Ajung Larang · [450] Sakéyan Kilat Bañcana · (with) betel quids to ask for your thoughts. · If they are indeed accepted · the Lady says she will come out · says that she’ll come out herself.” · [455] The esteemed mother said: · “I’ll ask my boy.” · //0// · My mother said this:<sup>126</sup> · “Venerable Bujangga Manik<sup>127</sup> · Rakéyan Ameng Layaran · [460] Boy, you’ve been asked · been asked by the Lady · by Lady Ajung Larang · Sakéyan Kilat Bañcana · Those betel quids in the house · [465] Jompong just brought them · from the palace, from the Lady · betel quids as can be seen · arranged on the betel tray · enclosed in a lidded hamper. · [470] They’re beautifully arranged. ·

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<sup>123</sup> Longer than eight syllables but grammatical.

<sup>124</sup> *Pun* – a word found at the beginnings of invocations.

<sup>125</sup> Longer than eight syllables but grammatical.

<sup>126</sup> Back to Bujangga Manik’s perspective.

<sup>127</sup> This is the first time in the text that the protagonist is referred to as ‘Bujangga Manik’. It is interesting that his own mother calls him *rakaki* ‘venerable’.

f.10r naha ngaran(n)a ku ha(n)te · ga(n)tal tu(ng)gal ga(n)tal Jawa · tékték batri ñaré-ñaré · batri ñela batri ñelu (·) [475] batri ngagiling di pingping · batri mauc di haregu · diangesken di | pinarep · ditaliyan ra(m)bu tapih · panali na boñcah laki · [480] paken berejakah hayang · tékték si ratu manggaé (·) mo méré mo ma kadaék · ga(n)tal si ratu manglayang · | mo méré mo ma kahayang · [485] batri ngaraket-palidken (·) batri no(ng)gong-siloken<sup>128</sup> · benang ñila-bataraken · tékték kasih pala kasih (·) jurung-jarang kapur si(ñ)jang (·) [490] se|kar agung pala bukan · lulu(ng?)kut deng kadal meteng · ratu ga(n)tal di Pakuan · pinang tiwi pinang ading · pinang tiwi ngubu cai · [495] batri ñengcem di kasturi · kapur Barus di na cupu · bunga resa di na juha ·

f.10v dédés dengen ma(ñ)jakané · jaksi dengen kamisadi (·) [500] dikukup ratna ko(m)bala · dua buah ca(ng)ci lenga (·) diteñuh ku aér mawar · narawastu agur-agur · bubura pe(n)tas sagala · [505] sepahen bawa | si Jo(m)pong · éta dengen pikaénen · pikaénen buah rembey · sepahen panaña tineng · ti dalem ti na tohaan · [510] anaking haja lañcanan · karuña ku na tohaan · lamun ki|ta majar daék · aya lewih ti sakitu · pangirim ti na tohaan · [515] a(n)ten limur pikaénen · sabuk wayang na pakéén · keris maléla sorénen · lamun ki|ta majar daék · a(n)ten lewih ti sakitu · [520] di kiriman sesebutan · kapur Barus ta(m)ba geruk · batri ñe(ng)cem di cipinang · dibalunan ku hasiwung · ngaran(n)a rakit candana · [525] a-

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<sup>128</sup> N has *no(ng)tong-silo(ka)keun*. The MS has ⟨gong⟩. See also Rosidi (1995:148).

f.10r What kinds aren't there? · Single quids, Java quids · quids worked continuously · (those) worked in spurts, worked one after the other · [475] worked by rolling on the thighs · worked by stroking on the breastbone · (and) finished off on the breast · tied up with threads from a skirt's fringe · the means for tethering a young man · [480] for a bachelor's desire · quids prepared for a king<sup>129</sup> · not given unless wanted · quids (called) the soaring king · not given unless desired · [485] worked into drifting rafts · worked with the back turned towards the sun<sup>130</sup> · made sitting cross-legged like a god · betel quids of love, the fruit of love · helped along by camphor and cloths<sup>131</sup> · [490] great flowers (and) opening fruits · “mosses” and “pregnant lizard” · king of quids in Pakuan · *tiwi* areca, ivory areca · *tiwi* areca expressing water · [495] having been soaked in musk<sup>132</sup> · Barus camphor in a round box · *resa* flowers in a container ·

f.10v civet and oak gall powder · *jaksi* with *kamisadi*<sup>133</sup> · [500] covered with gems and tassels · two branches of sesame · sprinkled with rosewater · vetiver (and?) agar-agar · foreign perfumes all · [505] The quids Jompong brought · those and the fabrics · fabrics and a selection of fruits · betel quids to ask for my thoughts · from the palace, from the Lady · [510] My child, don't resist · having compassion for the Lady · If you say you want it · there'll be more than all that · sent from the Lady · [515] There'll be silk (*limur*) for making into cloth · a *wayang* figure sash for wearing · a crucible steel *keris* to wear at your side · If you make it known that you agree · (then) there'll be more than that · [520] among the symbolic gifts: · Barus camphor, the remedy for malice · soaked in areca water · wrapped in cotton wool · named a “sandalwood raft” · [525] My

<sup>129</sup> 480-482 are obscure. I broadly follow Darsa (also Aditia Gunawan, p.c., who suggests ‘the king’ for *si ratu*).

<sup>130</sup> This line is similar to Rosidi (1995:148, line 3), as Teeuw and Darsa noted.

<sup>131</sup> N has ‘rare camphor for cloths’; I prefer an interpretation based on MSd *jurung* ‘assist/befriend’, although the translation is still somewhat doubtful and the line obscure.

<sup>132</sup> *Kasturi* ‘musk’, from Skt *kastūrī* (ultimately PIE \*kestor ‘musk’, cf. Greek κάστωρ ‘beaver’). To be differentiated from *dédés*, an MP word for ‘civet’, musk produced by civet-cats.

<sup>133</sup> *Kamisadi* - a mystery.

f.11r naking mulah mo sebut (·) karuña ku na tohaan · lamun kita majar daék · a(n)ten liwat ti sakitu · tohaan majar ka luar · [530] majar nu datang ku ma(n)ten · baruk carékna to|haan · lamuning datang ka luar · aing dék miken awaking · dék ña(m)ber bitan na helang · [535] ngarontok bitan na méong · ménta ditanggapan jalir · anaking haja lañca|nan · karuña ku na tohaan · sugan s(i)ya hamo ñaho · [540] tohaan gelis warangan · ra(m)pés rua ra(m)pés tuah · teher gelis u(n)dahagi · hapitan karawaléya · cu|uk<sup>134</sup> rahi hideng telem · [545] ceta hamo diajaran · na gelis bawa ngajadi · na é(n)dah sabor<sup>135</sup> ti pangpang · ha(n)te papahyanana · /0/ · sané(m)bal na berejakah · [550] eh a(m)bu kumenep teing · lamun di-

f.11v turut carékéng (·) dara barang pati(ng)timken · éta na carék larangan · sugan hamo kaawakan · [555] le(m)pang bawa pulang dei · le(m)pang rejeng deng si Jo(m)pong · ka dalem ka na tohaan · sepahe|n ta bawa dei · buah rembey bawa dei · [560] piburaten pihiyasen (·) éta bawa pulang dei · pikaénen pisabuken (·) kalawan keris maléla · le(m)pang bawa pulang dei · [565] éta carék | sesebutan · carék cangkrim na tohaan · aing ñebutan ngaran(n)a · carék di na rakit sakit · carékna di na candana · [570] tohaan sakit salama · carékna di na cipinang (·) | éta cimata tohaan · carékna di na hasiwung · leles awakna tohaan · [575] balas mitineng awaking · sakit mu(ng)ku dilañcanan · héman ku benanging bakti · ku talatah nu mitutur · ta-

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<sup>134</sup> N emends this to *buuk*. I am not so sure. Could be related to *curuk* ‘finger’.

<sup>135</sup> N has *sabot*.

f.11r child, don't fail to show · your compassion for the Lady. · If you make it known that you agree · (then) there'll be more than that. · The Lady says she'll head out · [530] says she'll come herself. · How the Lady<sup>136</sup> speaks of it! · “If I come outside · I will devote myself · I'll swoop down like a hawk · [535] leap like a tiger · asking to be seen as your lover.” · My child, don't resist · having compassion for the Lady. · Perhaps you don't know: · [540] (She's) a beautiful nubile lady · (with) good looks and a good character · beautiful and skilled too · (with a) tough grip (on the loom) · (her) fingers and body understand dyeing · [545] expert without having been taught. · Beauty she has carried since birth · loveliness sown from the beginning.<sup>137</sup> · She is without compare.” · /0/ · The bachelor replied: · [550] “Ah, mother is very single-minded. · If my

f.11v words had been obeyed · discussing any maiden · that would be forbidden speech. · May it not come to pass! · [555] Go and bring (these things) back again. · Walk together with Jompong · to the palace, to the Lady. · Take back the betel quids · take back the fruit selection · [560] those unguents, those adornments. · Take them back! · The textiles, the sashes · together with the crucible steel *keris* – · go and take them back again. · [565] They speak in symbols · speak the Lady's riddles. · I'll tell you what they mean: · The word in the raft (*rakit*) is sickness (*sakit*) · the sandalwood says that · [570] “the Lady is always sick”. · The word in the areca water (*cipinang*) · that's the Lady's tears (*cimata*). · The cotton wool speaks of · the weakness of the Lady's body · [575] caused by her longing for me · a sickness that cannot be resisted. · I love the results of my piety · the directives which have been prescribed · the

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<sup>136</sup> i.e. Jompong.

<sup>137</sup> A difficult line – *sabor* ‘sown, scattered’, cf. PMP \**sabuR* ‘sow, scatter’ (ACD 9605); *pangpang* ‘on high; cause, reason’ cf. MSd *pangpangna* (Danadibrata 2006:496). N has ‘fair since she came forth from the womb’ based on *sabot*, a misreading.

f.12r latah mahapandita · [580] lamun diturut carékéng · le(m)pang bawa pulang dei · le(m)pang rejeng  
deng si Jo(m)pong · ka dalem ka na tohaan · datang ma kita ka dalem (·) [585] mulah salah bawa béja ·  
pihalang rerekan aing · a(ng)kul-a(ng)kulken ku carék · ma(ng)ka cita sa(m)bat wala (·) samodana ka  
tohaan · [590] a(m)bu picaréken kita · aja rang si utun mumul · palias pista codéya<sup>138</sup> · ha(n)te acan |  
kapiteneng · me(n)ding hayang berejakah · deng dei kakara cu(n)duk ti gunung · [595] kakara datang ti  
wétan · cu(n)duk ti gunung Damalung · datangna ti Pam(e)rihan · datang ti lurah pajaran · [600] asak  
benang ngojar<sup>139</sup> warah (·) | asak benang maca siksa · pageh benang maleh pateh · tuhu benang nu  
mitutur · asak benang pangguruan · [605] ma(ng)kaing<sup>140</sup> diri deng jugi · mana le(m)pang deng tétéga ·  
nurut dengan déwaguru · pa(n)dita deng nu pu-

f.12v rusa · wageyéng ameng sagala · /0/ · [610] paéh aing hamo mangku(k)<sup>141</sup> (·) aing di na dayeh ini  
· ja kitu tuah a(m)buing · a(m)buing salah ngarambut [ka pamunuhan]<sup>142</sup> · magahan jalan ka semu ·  
[615] ngaliarken | tales gatel · dék di urang cacab tapa · ma(ng)mongbongken mangutasken (·) jalan ka  
na kapapaan · a(m)bu soréyang bengeting · [620] ku naha ña mana kitu · mo nili(k) na huis putih (·) |  
mo ñasar na awak tuha · salah pangajar ka boñcah · ha(n)te panggerahan aing · [625] teteing ogé teteing  
· na urang anak pahatu · na ura(ng) ha(n)te dibapa · aya dii(n)dung kasarung · manghuluke|n ku  
boboñcahen · [630] a(m)buing<sup>143</sup> katarujangan · téka geyung ha(n)te ñepah · were ha(n)te nginum tuak  
· téka sasar ha(n)te gering · a(m)bu ja mo kita édan · [635] manana ca(n)teng bahuleng · ho-

<sup>138</sup> N. has *nodéa*, an inexplicable hapax.

<sup>139</sup> N has *ng[w]ajar*, assuming the *pasangan* ⟨wa⟩ to be an error (which it may be).

<sup>140</sup> MS has *mangkuing*. N is right to emend this to *mangka*.

<sup>141</sup> The ⟨-k⟩ is N's emendation, making *mangkuk* 'be perched on, live with (etc.)'. An alternative is to read it as is – *mangku* 'to be held on the lap, carried (etc.)', cf. OJv *pañku*\* (OJED 1261:10).

<sup>142</sup> This line is longer than eight syllables but is entirely grammatical.

<sup>143</sup> The beginning of this line is actually *aingbu*; the scribe has added an X-shaped mark above the word to indicate that the last two syllables should change places.

f.12r directives of the *mahapandita*. · [580] If my words are followed · (you will) go and take (everything) back again. · Go together with Jompong · to the palace, to the Lady. · When you come to the palace · [585] don't bring the wrong message. · Forestall my interrogation (by the Lady?) · bolster (my message) by your speech. · Though her heart may lament · be kind to the Lady. · [590] Mother, you must say: · “We shouldn't do it; my boy is unwilling.” · Heaven forbid reluctant love be compelled. · That should not even be dared. · (I) prefer to be a bachelor. · [595] And, again, I have just arrived from the mountains · just come come from the east · arrived from Mount Damalung · come from Pamrihan · come from the district of hermitages. · [600] Instructed well in the teachings · well-read in the instructions · firmly imbued with the rules<sup>144</sup> · true to what has been instructed · thorough the result of my instruction. · [605] That's why I left with the yogis · why I walked with the ascetics · followed along with the *déwagurus* · the *pandits* and the saintly

f.12v ones.<sup>145</sup> · My companions would all be monks.” · /0/ · [610] “My death won't settle on · me in this city. · But that's my mother's mischief · my mother wrongly drew me to this place of killing · taught me the way to the cemetery. · [615] (She) spread the “itchy taro”<sup>146</sup> · among those immersed in ascetic practice · tantamount to opening up and clearing the jungle · for the road to sinfulness. · Mother, look at my face · [620] how has it come to this? · Let's not regard (your) white hair · nor probe (your) old body. · (You) taught the lad wrongly · not for my happiness<sup>147</sup> · [625] (It's all) much too much! · To be an orphan · someone without a father · to have a mother gone astray · to guide me out of childhood. · [630] My mother felt overwhelmed<sup>148</sup> · so became dizzy without chewing betel · intoxicated without drinking palm wine · so became crazed without being ill. · Mother, you are indeed not mad. · [635] That's why (you're) so stable and have a firm grasp.<sup>149</sup> · (But) it turns

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<sup>144</sup> N's interpretation.

<sup>145</sup> *Nu purusa*. N has ‘sages’.

<sup>146</sup> A metaphor for spreading rumours (MSd: *taleus ateul*).

<sup>147</sup> Based on *panggerahan* as related to MSd *gerah* ‘happy’ rather than OJv *grah* ‘weak, powerless’ (OJED 540:17).

<sup>148</sup> *Katarujangan* – ‘overwhelmed’ is based on Rigg (1862:483 *sub* Tarajang). Undang Darsa suggested emending the text to *tarañjang* ‘naked, exposed’.

<sup>149</sup> This line is obscure.

f.13r réng nini[ng]ing te pantang · bihari basana ñiram · horéng dihakanken jantung · horéng sawan  
jalalang · [640] horéng dihakanken be(n)ter · dihakanken lauk mijah · horéng manana sakitu · a(m)buing  
kara|h sumanger (·) paw(e)kas pajeeng benget (·) [645] a(m)bu kita deng awaking · sapoé ayena ini ·  
pajeeng benget deng ngaing · mo ñorang pacaré|k dei · mo ma ti na pangi(m)piyan · [650] pajeeng benget  
di bulan | · patempuh awak di [awak di] angin · saa(ng)ges ñaur sakitu · dicokot ka(m)pék karañcang ·  
diesiyan apus ageng · [655] dihurun deng Siksaguru · itek aing pañcasirah · sape|cut hoé walatung ·  
a(m)buing tatanghi ti(ng)gal (·) tarik-tarik dibuhaya · [660] dék le(m)pang ka Balungbungan · wétanen  
Talaga Wurung · di na tungtung lemah ini · di tungtungna tébé|h wétan · ñiar

f.13v lemah pamasaran · [665] ñiar tasik panghañutan · pigesanen aing paé|h · pigesanen nu(n)da raga ·  
i(n)dit birit sudah diri · lugay sila sudah le(m)pang · [670] sadiri ti gesan calik · sa|turun ti tungtung  
surung · galasar di panahtaran · sadiri ti salu panti · samu(ng)kur ti Walang Sangha · [675] mukaken  
panto kowari · sadiri ti Pakañcilan · na U(m)bul Medang katukang · [niu] | ka to(ng)gongna Umbul  
So(ng)gol · samu(ng)kur ti Lewi Nutug · [680] sadiri ti Mula|h Malik (·) éta jalan ka Pasagi · na jalan ka  
Bala I(n)dra · diri aing ti paniis · samu(ng)kur a|ing di Tubuy · [685] me(n)tasing di Cihaliwung ·  
na(ñ)jak ka sanghiyang Darah · nepi ka Caringin Be(n)tik · sana(ñ)jak ka Bala Gajah · ku ngaing ges  
kale(m)pangan · [690] na(ñ)jak aing ka Mayanggu · ngalalar ka



f.13r out my grandmother did not keep the taboos · back when she was pregnant. · It turns out that banana flowers<sup>150</sup> were eaten up · it turns out she had the ‘squirrel fits’<sup>151</sup> · [640] it turns out *beunteur* fish<sup>152</sup> were eaten up · spawning fish were eaten up. · It turns out that this is why. · So, mother – peace!<sup>153</sup> · It’s the last time we’ll see each other face-to-face · [645] you, mother, and me · this day today · meeting face-to-face with me. · Never again will we speak · except in dreams · [650] seeing each other’s faces in the moon · grasping each other’s bodies on the wind.” · After having said that · the open-work container was taken · containing within it a great book · [655] bundled with *Siksaguru*. · ‘My walking stick was five-headed · with a whip of *walutung* rattan. · “Mother, stay and keep watch · (though) you pull and pull out of love · [660] (I) shall go to Balungbungan · east of Talaga Wurung · at the end of this land · at its easternmost end · looking for

f.13v a land of exile · [665] looking for a sea to be cast away on · a place for me to die · a place to set my body down.” · I raised my rump and was already gone · stretched my legs and was off walking. · [670] Having left where I was sitting · and descended from the end of the flooring · (I) glided through the courtyard. · Having left the pavilion · having turned away from Walang Sangha · [675] I opened up the bamboo gate. · Having left Pakañcilan · looking back on Umbul Medang · on Gonggong and Umbul Songgol · having turned away from Lewi Nutug · [680] having left Mulah Malik · that’s the way to Pasagi · the way to Bala Indra. · I left Paniis. · After I had turned away from Tubuy · [685] I crossed the Cihaliwung · ascending to holy Darah · approaching Caringin Bentik · having ascended to Bala Gajah. · By me it was walked. · [690] I ascended to Mayanggu · passing through

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<sup>150</sup> This taboo is recorded in later dictionaries. *Jantung* also means ‘human heart’, interestingly.

<sup>151</sup> An unexplained turn of phrase – ‘squirrel convulsions’ or ‘fits’, apparently another kind of taboo. The animal in question, *jalalang*, is the black giant squirrel (*Ratufa bicolor*) – rodents c.40 centimetres long with black fur on their backs and buff underparts (Shepherd and Shepherd 2012:118).

<sup>152</sup> *Barbodes binotatus*, the common barb. A silvery freshwater fish found in many Southeast Asian rivers.

<sup>153</sup> *Sumanger* – lit. ‘soul, spirit’ (cf. Mal *semangat*, etc.), here ‘farewell’ or ‘goodbye’.

f.14r Ka(n)dang Sérang · na jalan ka Ratu Jaya · ku ngaing ges kale(m)pangan · datang ka Kadu Kadaka<sup>154</sup> · [695] me(n)tas aing di Cilengsi · ñangkidul ka gunung Gajah · sacu(n)duk ka bukit Caru · sakakala Tuhan | Cupak · ñangwétan ka-Citerep-ken · [700] datang ngaing ka Tandangan · me(n)tas aing di Cihoé · me(n)tas aing di Ciwinten · nepi aing ka Cigentis · sana(ñ)jak aing ka Go|ha · [705] sacu(n)duk aing ka Timbun · sacu(n)duk ka bukit Timbun · datang ngaing ka Mandata · me(n)tas aing di Citarum · ngalalar ka Ramanéya · [710] sanepi ka bukit Se(m)pil · ka to(ng)gongna bu|kit Bongkok · sacu(n)duk ka bukit Cungcung · na jajahan Saung Agung · ku ngaing ges kale(m)pangan · [715] le(m)pang ngaing ñangwétanken · me(n)tasing di Cilamaya · me(n)tas di Cipunagara · lurah

f.14v Medang Kahi(y)angan · ngalalar ka To(m)po Omas · [720] me(n)tas aing di Cimanuk · ngalalar ka Pada Benghar · me(n)tas di Cijerukmanis · ngalalar raing ka Conam · caremay a(ng)ges katukang · [725] ti(m)bang dengen Hujung Barang (·) | Kuningan Darma Pakuan · pahi a(ng)ges kale(m)pangan · sacu(n)duk ka Luhur Agung · me(n)tasing di Cisinggarung · [730] sadatang ka tungtung Su(n)da · nepi ka Arega Jati · sacu(n)duk ka Jalatunda · sakaka|la Silih Wangi · samu(ng)kur raing ti iña · [735] me(n)tasing di Cipamali · ka kidul na gunung Agung · ka kéñca lurah Barebes · ngalalar ka Medang Agung · me(n)tasing di Cibula(ng)rang · [740] ngalalar ka Gu|nung Larang · dusunen lurah Gebuhan · ngalalar aing ka Sangka · ka Suci ka Agi-Agi · ka Moga Dana K(e)reta · [745] samu(ng)kur raing ti iña · me(n)tas aing di Cicomal · me(n)tas di Cipakujati · ngalalar-

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<sup>154</sup> N has *Kanaka*.

f.14r Kandang Sérang · the road to Ratu Jaya · By me it was walked · Coming to Kadu Kanaka · [695]  
I crossed the Cilengsi · going south to Mount Gajah · having arrived at Caru Peak · the memorial for  
*Tuhan*<sup>155</sup> Cupak · (I) went east, went Citerep way · [700] I came to Tandangan · I crossed the Cihoé · I  
crossed the Ciwinten · I approached the Cigentis · After I had ascended to Goha · [705] after I had  
arrived at Timbun · having arrived at Timbun Peak · I came to Mandata · I crossed the Citarum · passing  
through Ramanéya · [710] having approached Sempil Peak · to the back of Bongkok Peak · having  
arrived at Cungcung Peak · the territory of Saung Agung · By me it was walked · [715] I walked  
eastwards · I crossed the Cilamaya · crossed the Cipunagara · (in the) district

f.14v of Medang Kahiyangan · Passing through Tompo Omas · [720] I crossed the Cimanuk · passing  
through Pada Benghar · crossing the Cijerukmanis · I passed Conam · Looking back on (Mount)  
Caremay · [725] Timbang and Hujung Barang · Kuningan Darma Pakuan · (I) had walked through them  
all · Having arrived at Luhur Agung · I crossed the Cisinggarung · [730] (I) had come to the end of  
Sunda · approaching Arega Jati · having arrived at Jalatunda · the memorial to Silih Wangi · After I  
had turned away from there there · [735] I crossed the Cipamali · to the south Mount Agung · on the left  
the district of Barebes · Passing through Medang Agung · I crossed the Cibularang · [740] Passing  
through Gunung Larang · back country of the district of Gebuhan · I passed through Sangka · passed  
through Suci, passed through Agi-Agi · passed Moga Dana Kereta · [745] After I had turned away from  
there · I crossed the Cicomal · crossed the Cipakujati · I passed

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<sup>155</sup> *Tuhan* ‘God; lord’ in modern Malay/Indonesian (related to OSd *tohaan*).

f.15r ing ka Sagara · nepi aing ka Balingbing · [750] jajahan Arega Séla · na Kupang dengen na Batang · ka kéñca na Pakalongan · sacu(n)duk aing ka Gerus · na Tinep deng na Tumerep · [755] ku ngaing ges kale(m)pangan · datang | ka lurah Tabuhan · cu(n)duk ka Darma Tumulus · ngalalar ka Kali Go(n)dang · sacu(n)duk ka Mano Hayu · [760] ngalalar ka Pajinanan · nepi aing ka Pañjalin · sacu(n)duk aing ka Se(m)bung · ngalalar ka Paka(n)da|ngan · sadatang ka Pa(n)danara(ng) · [765] nu(ñ)juk gunung ñangkidulken · itu ta na gunung Rahung · ti kulonna gunung Dihéng · itu ta gunung Sundara · itu ta na gunung Kedu · [770] ti kidul | gunung Damalung · iña na lurah Pantaran · itu gunung Karungrungan · sakakala na batara (·) basa mitineng batari · [775] ti wétan bukit Marapi · sakakala Darmadéwa · iña lura-

f.15v h Karangiyán · diri aing ti Danara(ng) (·) datang aing ka Pidada · [780] sadatang ngaing ka Jemas · ka kéñca jajahan Demak · ti wétan na Welahulu · ngalalaring ka Pulutan · datang ka Medang Ka|mulan · [785] sacu(n)duk ka Rabut Jalu · ngalalaring ka Larangan · sadatang ngaing ka Jempa<sup>156</sup> · me(n)tasing di Ciwuluyu · cu(n)duk ka lurah Gegelang · [790] ti kidul Medang Kamulan · cu(n)duk ka bangba|rung gunung · sadatang ka Jero Alas · me(n)tas di bagawan Cangku · ngalalar raing ka Daha · [795] samu(ng)kur raing ti iña · sacu(n)duk aing ka Pujut · me(n)tas di Cironabaya · ngalalar ka Rambut<sup>157</sup> Merem · sacu(n)duk aing ka Wakul · [800] sadatang ka Pacéléngan · ngalalar raing ka Bubab · cu(n)duk aing ka Mangu(n)tur · ka buruan Majapahit · ngalalar ka Dar-

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<sup>156</sup> N has *Jempar*.

<sup>157</sup> The ⟨m⟩ in *Rambut* appears to have been converted from ⟨ba⟩.

f.15r through Sagara · I approached Balingbing · [750] territory of Arega Séla · of Kupang and of Batang. · On the left was Pakalongan. · Having arrived at Gerus · at Tinep and at Tumerep. · [755] By me it was walked. · Coming to the district of Tabuhan · arriving at Darma Tumulus · passing through Kali Gondang · having arrived at Mano Hayu · [760] passing through Pajinanan · I approached Pañjalin · I had arrived at Sembung. · Passing through Pakandangan · having come to Pa(n)danara(ng) · [765] (I) pointed southwards to the mountains: · “That there is Mount Rahung<sup>158</sup> · Mount Dihéng to the west · that there is Mount Sundara · that there is Mount Kedu · [770] to the south, Mount Damalung · over there the district of Pantaran · that’s Mount Karungrungan · the memorial of the god · when longing for the goddess · [775] to the east is Marapi Peak · the memorial of Darmadéwa · there the district f.15v of Karangiyana.” · I left Danara(ng) · I came to Pidada · [780] I had come to Jemas · to the left the territory of Demak · to the east of Welahulu. · I passed through Pulutan · coming to Medang Kamulan. · [785] Having arrived at Rabut Jalu · I passed through Larangan · I had come to Jempa · I crossed the Ciwuluyu. · Arriving at the district of Gegelang · [790] to the south of Medang Kamulan · arriving at the threshold of the mountains<sup>159</sup> · having come to Jero Alas · crossing the Cangku River<sup>160</sup> · I passed through Daha. · [795] I had turned away from there · I had arrived at Pujut · crossing the Cironabaya · passing through Rabut Merem · I had arrived at Wakul. · [800] Having come to Pacélengan · I passed through Bubat. · I arrived at the great courtyard · at the square of Majapahit · passing through Dar-

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<sup>158</sup> N suspects that this is an error for Mount Prahū near Dieng in Central Java.

<sup>159</sup> N has ‘Bangbarung Gunung’, as if it were a toponym. It would be an ungrammatical name for a mountain, however, and *bangbarung* means ‘threshold’.

<sup>160</sup> *Bagawan*, probably a corruption of *bangawan* ‘(great) river’ (OJED 206:1).

f.16r ma Añar · [805] na Karang Kajramanaan · ti kidulna Karang Jaka · sadatang ka Pali(n)tahan · samu(ng)kur ti Majapahit · na(ñ)jak ka gunung [*siu kwai niu* ·] Pawitra · [810] rabut gunung Gajah Mu(ng)kur · ti ké(ñ)ca | na alas Gresik · ti kidul gunung Rajuna · ku ngaing ges kale(m)pangan · ngalalar ka Patukangan · [815] datang ka Rabut Wahangan · le(m)pang ngaing ñangwétanken · la(m)bung gu|nung Mahaméru · disorang kalérenana · datang ka gunung B(e)rahma · [820] datang ngaing ka Kadiran · ka Tandes ka Ranobawa · le(m)pang ngaing ngalér ngétan · sacu(n)duk aing ka Dingding (·) éta | hulu déwaguru · [825] samu(ng)kur raing ti (i)ña · datang ka Pañca Nagara · sacu(n)duk aing ka Sampang · sanepi aing ka Ge(n)ding · me(n)tas di Cirabutwahangan · [830] sadatang ngaing ka Lésan · iña lurah

f.16v Pajarakan · le(m)pang aing ngidul wétan · ngalalar ka Kaman Kuning · ngalalar ka gunung H(i)yang · [835] disorang kalérenana · sadatang ka gunung Arum · na lurah Talaga Wurung · ti kalérna Panarukan (·) | ka kéñcana Patukangan · [840] sadatang ka Balungbungan · di iña aing ditapa · sa(m)biyan ngerenan palay · teher(ing) m(e)rela(k) najur · teher(ing?) na(ñ)jerken li(ng)ga<sup>161</sup> · [845] tehering puja ñangraha · puja ña|pu mugu-mugu · ma(ng)ña(m)bat-walaken manéh · di (i)ña aing te hebel · satahun deng sataraban · [850] téka waya na bañcana · datang tiyagi (wa)don<sup>162</sup> · na rua mamarayaen · té|ka béka mulung lañcek · carékna kaka lañceking · [855] Rakaki Bujangga Manik · haup aing ebon-ebon · aing na pitiagian · manan hésé ku mamanéh · rusuh ku na panga-

<sup>161</sup> This line is shorter than eight syllables; *-ing* makes the line scan.

<sup>162</sup> Even after emending *don* to *wadon* this line is still one syllable short. Aditia Gunawan (p.c.) suggests *datang ti tiyagi (wa)don* '(disaster) came from the female ascetic', but the definite article *na* or separating particle *ta* would also be appropriate.

f.16r ma Añar · and [805] Karang Kajramanaan · to the south of Karang Jaka. · Having come to Palintahan · having turned away from Majapahit · ascending Mount Pawitra · [810] the holy mountain of Gajah Mungkur · to the left the land of Gresik · Mount Rajuna to the south. · By me it was walked. · Passing through Patukangan · [815] coming to Rabut Wahangan · I walked eastwards. · The flanks of Mount Mahaméru · were passed along the north side. · Coming to Mount Brahma · [820] I came to Kadiran · to Tandes, to Ranobawa. · I walked northwards, eastwards · I had arrived at Dingding – · that’s the seat of an abbot. · [825] I had turned away from there. · Coming to Pañca Nagara · I had arrived at Sampang. · I had reached Gending. · Crossing the Cirabutwahangan · [830] I had come to Lésan · there the district of

f.16v Pajarakan. · I walked southwards, eastwards · passing through Kaman Kuning · passing by Mount Hiyang · [835] (which) was passed along the north side. · Having come to Mount Arum · the district of Talaga Wurung · to its north Panarukan · to its left Patukangan · [840] I had come to Balungbungan.<sup>163</sup> · There I was in seclusion · while recuperating from fatigue. · I then gardened and planted · I then raised a *lingga* · [845] I then made ready for worship · worshipped by sweeping diligently<sup>164</sup> · lamenting to myself. · I wasn’t there long · a year and a bit. · [850] There was then an ordeal. · A female ascetic came · in the guise of kinship. · Apparently that nuisance had adopted me as her elder brother.<sup>165</sup> · She spoke: “Elder brother! · [855] Venerable Bujangga Manik! · Look on me as a nun. · I’m here to become an ascetic – · that’s better than struggling with myself · troubled by human

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<sup>163</sup> Modern Blambangan, known in the Portuguese accounts as *Bulambuam*.

<sup>164</sup> The word ‘diligently’ here is in fact *mugu-mugu*, a hapax and a peculiar one. N thought it was derived from *puguh* ‘assuredly, definitely’, which it may be.

<sup>165</sup> Pithier in the original.

f.17r wakan · [860] héman ku na karuaan · carékna Bujang(ga) Manik · ku ngaing dirarasaken · bawaing  
 apus sata(m)bi · ngaran(n)a na Siksaguru · [865] carék di na apus téya · kad(i)yangganing ring geni ·  
 lamun padeket deng | e(ñ)juk · mu(ng)ku burung éta senget · kitu lanang dengan wadon · [870] sadiri  
 aing ti iña · le(m)pang ngaing kalautken · sugan aya nu balayar · aing dék nu(m)pang ka Bali · sadatang  
 aing ka laut | [hurung tehenna ngalérén · ku ngaing dirarasakah]<sup>166</sup> · [875] kumuliling turut tasik  
 · kumacacang turut tañcang · nañaken nu dék ka Bali · momogana téka waya · kasa(m)pak aki  
 puhawang · [880] na puhawang Séla Batang · dék me(n)tas ka nusa Bali · dék tuluy layar ka Bangka ·  
 aing dék nu(m)pang ka Bali · saurna Bujangga Manik (·) [885] Rakéyan Ameng Layaran · akiing juru  
 puhawang · aing dék nu(m)pang ka Bali · lamuning datang ka iña (·) aya panggerahan a-

f.17v ing · [890] carék aki Séla Batang (·) lamun hayang nu dék me(n)tas (·) sui dipawalangati · u(ng)gah  
 onam ka parahu · tu(m)pak di na jurung pangkuh (·) [895] deuk di gagarebongan · saa(ng)ges u(ng)gah  
 ka ma(ng)gung parahu · bo|goh ku tawas [tawas] parahu · parahu jati diukir · ka luhur dinanagaken ·  
 [900] téka be(n)tik ti kamudi · bogoh aing ku parahu · ra(m)pés benang ngadangdanan · mibabahon a|wi  
 go(m)bong · mitihang awi ñowana · [905] mipanggiling haur kuning · misaré kawung cawéné ·  
 midada(m)par haur séyah · kamudi kamuning<sup>167</sup> Keling · tihang layar kayu laka · [910] hurung benangna  
 ngahi(ng)gul | siyang benang ngaj(e)rinang · apus dangdan hoé muka · pabaur hoé walatung · diselang  
 deng hoé omas (·) [915] tali bubut kenur Cina · caré nang dayung na e(n)teng · dayung salawé salaya ·  
 beteng rees ku sa-

<sup>166</sup> This pair of lines appears in the interstices and seems to have been added later in a different hand.

<sup>167</sup> N has *kamudi*.



f.17r bodies · [860] in love with outward appearances.” · Bujangga Manik spoke: · “I’ve felt this myself. · I brought a book with me. · Its name is *Siksaguru*. · [865] This book speaks of this: · “Just as with fire · if it approaches sugar palm fibre · it will not fail to ignite it · so it is, men with women.”” · [870] ‘After I had left from there · I walked seawards · in case there were anyone sailing. · I wanted to travel to Bali. · I had come to the sea [*Interlinear note: the burning does not abate · I have experienced it*]<sup>168</sup> · [875] went around following the coast · roamed about following the shore · inquiring for one who would go to Bali. · It happened that there was one. · (I) encountered an elder captain · [880] Captain Séla Batang · who was crossing to the island of Bali · (and who) would then sail to Bangka. · I wanted to travel to Bali.’ · Bujangga Manik said · [885] Rakéyan Ameng Layaran: · “Grandfather, master seaman · I want to travel to Bali. · If I get there · there’ll be (something

f.17v to show) my gratitude.” · [890] Grandfather Séla Batang spoke: · “If your desire is to cross · (I) insist that you not be anxious. · Come right onto the ship · come up to the passenger deck<sup>169</sup> · [895] (and) sit in the cabin.” · ‘After I had gone up to the deck · I admired the shape of the ship · the ship of teak built · to the top in the form of a dragon · [900] that curved around from the rudder. · I admired the ship: · The rigging was done well · (it was) fitted with a boom of *gombong* bamboo · with spars of young bamboo · [905] with yellow bamboo rollers<sup>170</sup> · with a floor of sugar palm saplings · with seats made of *séyah* bamboo · a rudder of Indian *kamuning* wood · a mast of *laka* wood · [910] glowing with a ‘writhing fish’ pattern · (like) dawn, the result of dragon’s blood · the rigging was made of *muka* rattan · mixed with *walitung* rattan · alternating with golden rattan · [915] the halyards were Chinese rope · the oars pocking the mirror (of the sea) · twenty-five oars on each side. · (I) stopped marvelling at those

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<sup>168</sup> See section I.2.5.

<sup>169</sup> This line is tricky; *jurung pangkuh* has not been satisfactorily deciphered.

<sup>170</sup> *Panggiling* – defined by Rigg (1862:347) as ‘a roller; [...] name of the long bambu, with a short spoke through the lower end, by which, in native sea-going boats the mat sail is rolled up perpendicularly, and which can thus be partly or wholly furled or reefed, according to the wind’.

f.18r kitu · bogoh ku nu mawa iña · [920] bibijilan para nusa · nu badayung urang Marus · nu babosé urang Angké · nu balayar urang Bangka · juru batu urang Lampung · [925] juru mudi urang Jambri · juru wedil urang Bali · juru panah | urang Cina · juru tulup ti Malayu · juru amuk ti Sale(m)bu · [930] pamerang urang Makasar · juru kilat urang Pasay · nu ni(m)ba jo(m)pong sagala · pani(m)ba u(n)dem salaka · putih kajang pucuk nipah · [935] langgang ti|hang pakajangan · na layar ma(ñ)je(r)<sup>171</sup> ke(m)bang · hir na angin bar na layar · masang wedil<sup>172</sup> tujuh kali · sarunay dipikingkila · [940] bung<sup>173</sup> na goong brang na gangsa · goong kuning tumalapung · kingkila nu bikas | layar · séyah na ge(n)dang sarunay · séok nu kawih tarahan · [945] nu kawih a(m)bah-a(m)bahan (·) ba(n)tar kali buar pélang · buat di manggung parahu · balayar taraban poyan · sadatang ka nusa Ba-

f.18v li · [950] saurna Bujangga Manik · akiing juru puhawang · éboh midua rahayu · é(boh) ta<sup>174</sup> urang papasah · dahini kaén aing · [955] ini pangwidiyan aing · éboh midua rahayu · kita ma ma(ng)gih k(e)reta · awaking | ma(ng)gih rahayu · carék aki Séla Batang · [960] samapun mahapa(n)dita (·)kami néma pangwidiyan · samapun mahapa(n)dita · ra(m)pés nu sapilaunan · saa(ng)ges ñaur sakitu · [965] s(i)ya | turun ti parahu · sacu(n)duk s(i)ya ka dayeh · ti iña lunasing usma · moha teing nu ti hela · téka sarua réyana · [970] na lanang dengen na wadon · hidepéng karah mo waya (·) ja dini di te|ngah nusa · gumanti lelewih oman · réya ma(na)n urang Jawa · [975] ti(m)bun manan di Malayu · di (i)ña aing te hebel · satahun deng sataraban · pulang dei ka uruting · sacu(n)duk ka si-

<sup>171</sup> The ⟨ma⟩ was converted from ⟨pa⟩.

<sup>172</sup> MS has *wedel*.

<sup>173</sup> N has *ing*.

<sup>174</sup> Scribal error; *éta* does not work here, but *éboh ta* does.

f.18r things · (and) admired those carried there · [920] originating from many countries: · Those rowing were Marus people<sup>175</sup> · those paddling were Angké people · those sailing were Bangka people · the experts in sounding were Lampung people · [925] the helmsmen were Jambri people · the master gunners were Balinese · the master archers were Chinese · blowgun masters from Malayu · master duellists from Salembu · [930] the warriors were Makasar people · the masters of the sheets were Pasay people · those bailing were all youths · their bailers silver coconut shells. · White were the roofing mats of *nipah* sprouts · [935] wide apart the matting poles · the sail stood upright like a flower. · The wind rose, the sails swelled. · the guns fired seven times · the shawms were treated as a signal · [940] the gongs boomed, the flat gongs branged · the brass gongs interrupted them · the signal for loosing the sails. · The din of drum and shawm · the sound of work songs · [945] which were sung as we left port: · “Smooth river, ... cargo boat”. · Stowed aboard the ship · sailing for part of the day · (I) had come to the country of Ba-  
f.18v li.’ · [950] Bujangga Manik said: · “Grandfather, master seaman · let’s go our separate ways · let’s part properly. · Here’s my cloth · [955] it’s what I owe. · Let’s part properly · you finding good fortune · me finding goodness.” · Grandfather Séla Batang spoke: · [960] “My respects, *mahapandita*. · We accept your gift · My respects, *mahapandita*. · Take good care of yourself.” · After saying these things · [965] he<sup>176</sup> alighted from the ship. · After (that) he had arrived at the city. · “There my passion was exhausted. · (I was) more bewildered than ever. · It turned out there so many · [970] the men and the women. · I hadn’t thought there would be – · alas! here in the middle of the land · (there were) instead many, many more · more people than the Javanese · [975] more heaped up than in Malayu · I wasn’t there long · a year and a bit. · Retracing my steps back · having arrived at the

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<sup>175</sup> ‘People’ replicates non-gendered OSd *urang*, although it sounds a little odd here in English.

<sup>176</sup> That is, Bujangga Manik.

f.19r si laut · [980] kasa(m)pak aki puhawang · puhawang Béla Sagara · dék balayar ka Palé(m)bang · dék tuluy ka Parayaman · saurna Bujangga Manik · [985] Rakéyan Ameng Layaran · akiing juru puhawang · aing | dék nu(m)pang di kita · dék si(n)dang di Balungbungan · carék aki(ing)<sup>177</sup> puhawang (·) [990] lamun puguh nu dék nu(m)pang (·) ulah dipiwalangati · ra(m)pés gera ka parahu · sau(ng)gah haing ka manggung · deuk di gaga|rebongan · [995] bogoh ku tawas parahu · parahu patina ageng · jong kapal buka dalapan · pa(ñ)jangna salawé depa · sadiri ti nusa Bali · [1000] saur puhawang sakini · boñcah pari|ket-pariket (·) parahu réya buatna · sugan ni(n)dih mu(ng)kal ma(n)di · sugan mangpéng karang bé(ng)péng · [1005] sugan ni(ng)gang karang bajra · sugan nebu(k) karang nu(ng)gul · sugan no(ñ)jo(k) karang añcol (·)

f.19v sugan mebet karang seket · karuña ku na tohaan · [1010] Rakaki Bujangga Manik · kakara numpang di urang · balayar sapoé réngrép · sacu(n)duk ka Balungbungan · saurna Bujangga Mani|k · [1015] akiing juru puhawang · éboh ta urang papasah · éboh midua rahayu · carékna aki puhawang · samapun mahapa(n)dita (·) [1020] ra(m)pés nu sapilaunan · saturun ti na jong tutu|p · diri aing ti parahu · sacu(n)duk ka gunung Raung [*miu*] (·) ka lurah Talaga Wurung · [1025] samu(ng)kur raing ti iña · sacu(n)duk aing ka Baru · éta na lurah katégan · sadiri aing ti i|ña · ngalalar ka Padang Alun · [1030] cu(n)duk ka gunung Watangan · nu awas ka nusa Barong · samu(ng)kur aing ti iña · datang aing ka Sarampon · sacu(n)duk aing ka Cakru · [1035] sadiri aing

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<sup>177</sup> The scribe originally wrote ⟨aingki⟩. An X-shaped mark appears above.

f.19r seashore · [980] (I) encountered an elder captain · Captain Béla Sagara · (who) was sailing to Palémbang · (and) was then going to Parayaman.’ · Bujangga Manik said · [985] *Rakéyan* Ameng Layaran: · “Grandfather, master seaman · I want to travel with you · want to stop at Balungbungan.” · The elder captain spoke: · [990] “If you’re sure about wanting to travel (there) · don’t be anxious. · It’s all good – come right on the ship.” · ‘After I had gone up to the top · (I) sat in the cabin.<sup>178</sup> · [995] (I was) impressed by the ship’s shape · a particularly large ship – · a junk eight (fathoms) across · twenty-five fathoms in length.’ · Having left from the land of Bali · [1000] the Captain said this: · “Quick about it, lads! · The ship’s got a heavy cargo. · Perhaps (we’ll) run aground on dangerous rocks · (we) may strike exposed rocks · [1005] (we) may hit diamond-hard<sup>179</sup> rocks · (we) may knock against rising rocks · (we) may bump into protruding rocks ·

f.19v (we) may be dashed on sharp rocks. · Have compassion for the Lord · [1010] venerable Bujangga Manik · sailing with us for the first time.” · (We) sailed for a whole day. · Having arrived at Balungbungan · Bujangga Manik said · [1015] “Grandfather, master seaman · let’s go our separate ways · let’s part properly.” · The elder Captain spoke · “My respects, *mahapandita*. · [1020] Take good care of yourself.” · ‘Having descended from the closed junk · I left the ship · Having arrived at Mount Raung · at the district of Talaga Wurung · [1025] (and) after I had turned away from there · after (that), I had arrived at Baru · that’s the district of a hermitage. · After I had left from there · I passed through Padang Alun · [1030] (and) arrived at Mount Watangan · which faces the land of Barong. · After I had turned away from there · I came to Sarampon. · After I had arrived at Cakru · [1035] (and) after I had left

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<sup>178</sup> The precise meaning of this is unclear, but it appears to be related to OJv and MSd words for ‘covered (wagon)’ (cf. OJv *grěboñ*).

<sup>179</sup> *Bajra* – ‘diamond; thunderbolt’, an object of superlative hardness.

f.20r ti iña · le(m)pang aing marat ngidul · datang ka lurah Kenep · cu(n)duk ka Lamajang Kidul · ngalalar ka gunung H(i)yang · [1040] datang a(ing) ka Pacira · la(m)bung gunung Mahaméru · disorang kidulenana · sadatang ka Rano|bawa · ngalalar ka Kayu Taji · [1045] samu(ng)kur raing ti iña · sacu(n)duk aing ka Kukub · datang ngaing ka Kasturi · cu(n)duk ka Sagara Dalem · ngalalar ka Kagenengan · [1050] sumengka ka gunung Kawi · diso|rang kidulenana · sadatang ka Pamijahan · le(m)pang aing kabaratken · ngalalar ka gunung Añar · [1055] cu(n)duk aing ka Daliring · sadatang ka gunung Ka(m)pud · datang ka Rabut Pasajén · éta | hulu Rabut Palah · kabuyutan Majapahit · [1060] nu dise(m)bah ku na Jawa · maca (a)ing Darmawéya · pahi deng Pa(n)dawa Jaya · ti iña lunasing jo(m)brah · aing bisa carék Jawa · [1065] bisa

f.20v aing [*ciu*] ngaro basa · di iña aing te hebel · satahun deng sataraban · ha(n)te betah kage(n)teran · datang nu puja ngañcana · [1070] nu ñe(m)bah ha(n)te pegatna · nu ngideran ti nagara · le(m)|pang ngaing marat ngidul (·) nepi aing ka Waliring · ngalalaring ka Polaman · [1075] datang aing ka Balitar · me(n)tasing di Cironabaya · ngalalar ka Pasepahan · ka Luka ka Saput Talun · sadatang | [datang] ka Pajadangan · [1080] ngalalaring ka Kalang Brét · sacu(n)duk ka Pasugihan · di pipirna gunung Wilis · ku ngaing tébéh kidulna · datang ngaing ka Dawuhan · [1085] ngalalar ka gunung Lawu (·) iña | na lurah Urawan · samu(ng)kur raing ti iña · le(m)pang aing marat ngidul · ngalalar ka Pamanikan · [1090] sadatang ka Sida Lepas · ña(ng)landeh aing ka Oyong · samu(ng)kur ti gunung Lawu · datang ngaing ka Ca(m)paga-

f.20r from there · I walked southwestwards · coming to the district of Kenep · arriving at South Lamajang · passing through Mount Hyang. · [1040] I came to Pacira. · The flanks of Mount Mahaméru · were passed by the south. · Having come to Ranobawa · I passed through Kayu Taji. · [1045] Having turned away from there · after I had arrived at Kukub · I came to Kasturi · arriving at Sagara Dalem · passing through Kagenengan · [1050] rising up at Mount Kawi · (which) was passed by the south. · Coming to Pamijahan · I walked westwards · passing by Mount Anyar. · [1055] I arrived at Daliring · had come to Mount Kampud · came to Rabut Pasajén<sup>180</sup> — · that's the head of Rabut Palah · the sanctuary of Majapahit · [1060] which is venerated by the Javanese. · I read the *Darmawéya* · together with the *Pandawa Jaya*. · From there I was fully satisfied.<sup>181</sup> · I could speak Javanese. · [1065] I could

f.20v translate the language. · I wasn't there long · a year and a bit. · Not tolerating the rumbling · of those who came to offer up gold · [1070] who paid homage without break · who wandered over from the capital · I walked southwestwards. · I got to Waliring · I visited Polaman · [1075] I came to Balitar · I crossed the Cironabaya. · Passing through Pasepahan · Luka, and Saput Talun. · having come to Pajadangan · [1080] I passed through Kalang Brét. · Having arrived at Pasugihan · on the side of Mount Wilis · which I passed by its south · I came to Dawuhan · [1085] I passed through Mount Lawu · there (in) the district of Urawan. · After I had turned away from there · I walked southwestwards · passing through Pamanikan<sup>182</sup> · [1090] (and), having come to Sida Lepas · I descended at Oyong. · Having turned away from Mount Lawu · I came to Campaga-

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<sup>180</sup> 'Holy Place of Offerings' – cf. OJv *saji* 'requisites, esp. for rituals and ceremonies, offerings' (OJED 1600:5).

<sup>181</sup> The term here, *jo(m)brah* 'sum, whole', may be an Arabic loanword (cf. Malay/Indonesian *jumlah*), although the origin is uncertain. Aditia Gunawan favours a derivation from MSd *jarambah* 'go/play far away from home' (p.c.).

<sup>182</sup> 'Place of Beads (or Jewels)', from *manik*.

f.21r n · ngalalar ka Pamaguhan · [1095] sacu(n)duk aing ka Pahul · samu(ng)kur raing ti iña (·) datang (a)ing ka Caturan · sacu(n)duk aing ka Roma · me(n)tasing di Ciwuluyu · [1100] iña na lurah Bobodo · ngalalar raing ka | Taji [ka Taji] · nepi ka gunung Marapi · disorang kidulenana · cu(n)duk aing ka Janawi (·) [1105] éta lurah déwaguru · le(m)pang aing marat ngidul (·) sanepi aing ka Wedi · ngalalar ka Singhapura · sadatang | ngaing ka Ma(ta?)ram · [1110] me(n)tas aing di Cibérang · datang ka lurah Paguhan · ngalalar ka Kahuripan · ka gédéngna Rabut Bésér · me(n)tas di Cilohtaraga · [1115] sanepi aing ka Pahit (·) | sadatang ka Taal Pegat · nepi aing ka Kulisi · me(n)tas di Ciwaturu · ngalalar ka Pakuwukan · [1120] sacu(n)duk ka lurah Danuh · datang ngaing ka Lanabang · ka Wawarah<sup>183</sup> [ka] Tadah Haji<sup>184</sup> · ka Tarungtung

f.21v ka Walakung · sadatang(ing) ka Kalangan · [1125] sanepi ka Pamarisan · datang ngaing ka ta(m)bangan (·) me(n)tas aing di Cilohtu · na(ñ)jak ka gunung Sangkuan · datang ka (A)dipala · [1130] le(m)pang (aing) ka-baratken · datang ngaing ka Sa|wangan · ka muhara Cisarayu · ku ngaing ges kale(m)pangan · datang ka Ma(n)dala Ayah · [1135] le(m)pang ngaing turut pasir · datang ka Pala Buaja · mu(ng)kur ti Tegal Popoken · sadatang ka Karang | Siling · me(n)tas di Cipaterangan · [1140] sadatang ngaing ka Mambeng (·)cu(n)duk ka Dona Kalicung · gédéng alas Nusahé · me(n)tas di Sagaranak(an?) · ngalalar ka Batu Lawang · [1145] di pipi(r)na batu tulis · karang | tu(ng)gul [·] karang bajra<sup>185</sup> · sacu(n)duk aing ka Bakur · ka muhara Cita(n)duyan · ku ngaing ges kale(m)pangan · [1150] datang ngaing ka Cimedang · me(n)tas di Cikutrapi(ng)gan · cu(n)duk aing ka Pana(ñ)jung · ka gédéng nusa

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<sup>183</sup> N has *Jawarah*.

<sup>184</sup> Grammatical but longer than eight syllables.

<sup>185</sup> I have retained this pair as a single line in spite of the MS.



f.21r n. · I passed through Pamaguhan. · [1095] After I had arrived at Pahul · (and) after I had turned away from there · I came to Caturan. · I had come to Roma. · I crossed the Ciwuluyu<sup>186</sup> · [1100] there in the district of Bobodo. · I passed through Taji · got to Mount Marapi · (which) was passed by its south · (and) I arrived at Janawi · [1105] that's the district of a *déwaguru*.<sup>187</sup> · I walked southwestwards. · Having got to Wedi · I passed through Singhapura. · I had come to Ma(ta?)ram.<sup>188</sup> · [1110] I crossed the Cibérang · coming to the district of Paguhan. · Passing through Kahuripan · (and) the steep slopes of Rabut Bésér · crossing the Cilohparaga · [1115] I had got to Pahit. · Having come to Taal Pegat · I got to Kulisi. · Crossing the Ciwatukara · passing through Pakuwukan · [1120] having arrived at the district of Danuh · I came to Lanabang · to Wawarah, (to) Tadah Haji · to Tarungtung,

f.21v to Walakung. · I had come to Kalangan. · [1125] Having got to Pamarisan · I came to the ferry. · I crossed the Cilohku. · Ascending Mount Sangkuan · I came to Adipala. · [1130] I walked westwards. · I came to Sawangan · to the mouth of the Cisarayu. · By me it was walked. · Coming to Mandala Ayah · [1135] I walked along the ridge. · Coming to Pala Buaja · turning away from Tegal Popoken · having come to Karang Siling · crossing the Cipaterangan · [1140] I had come to Mambeng. · I arrived at Dona Kalicung · uplands of the region of Nusahé. · Crossing the Sagaranakan · passing through the rock gates<sup>189</sup> · [1145] on whose side was a rock inscription · banner rock, diamond-hard rock. · I had arrived at Bakur · at the mouth of the Citanduyan. · By me it was walked. · [1150] I came to the Cimedang. · Crossing the Cikutrappingan · I arrived at Panañjung · uplands of the land of

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<sup>186</sup> Bengawan Solo River.

<sup>187</sup> *Déwaguru* – the head of a religious community, ~‘abbot’.

<sup>188</sup> Noorduyn (1982) suggests emendation after the historical region of Mataram.

<sup>189</sup> *Batu Lawang*, lit. ‘Gate Rock(s)’ – from OJv *lawan* ‘door, gate’ (OJED 993:7).

f.22r Wuluhen · me(n)tas aing di Ciwulan · [1155] bañating di Cilohalit · na muhara Pasuketan · ta(ng)geran na Hujung Pusus · ku ngaing ges kale(m)pangan · ka to(ng)go(ng)na gunung Co(n)dong (·) [1160] di pipi(r) gunung Parasi (·) ku ngaing (té)bé|h kidulna · sacu(n)duk ka Hujung Galuh (·) ngalalar ka Geger Gadung · me(n)tas aing di Ciwulan · [1165] le(m)pang aing marat ngalér (·) sadatang ka Saung Agung<sup>190</sup> · sadiri aing ti iña · Saung Galah kale(m)pangan · kapungkur | gunung Galunggung · [1170] katukang na Panggarangan · ngalalar ka Pada Benghar · katukang na Pamipiran · ngalalar ka Ti(m)bang Jaya · datang ka bukit Cikuray · [1175] ñangla(n)deh aing ti iña · datang ka Ma|ndala Puntang · sana(ñ)jak ka Papa(n)dayan · ngaran(n)a na Pané(ñ)joan · ti iña aing né(ñ)jo gunung · [1180] déné<sup>191</sup> ja dangka ri kabéh · para manuh para dangka · pani(ng)gal Nus(i)ya Larang · aing milang-melang i-

f.22v ña · ti kidul na alas Danuh (·) [1185] ti wétan na Karang Papak · ti kulon Tanah Balawong · itu ta na gunung Ageng · ta(ng)geran na Pager Wesi · éta na bukit Patuha · [1190] ta(ng)geran na Majapura (·) | itu bukit Pam(e)r(i)han<sup>192</sup> (·) ta(ng)geran na Pasir Batang · itu ta na gunung Kumbang (·) ta(ng)geran alas Maruyung · [1195] ti kalér alas Losari · itu ta bukit Caremay (·) tanggeran na Pada Benghar · ti kidul | alas Kuningan (·) ti barat na Walang Suji (·) [1200] iña na lurah Talaga · itu ta na To(m)po Omas (·) lurah Medang Kah(i)yangan · itu Tangkuban Parahu · tanggeran na Gunung Wangi · [1205] itu ta gunung Ma|rucung (·) ta(ng)geran na Sri Manggala · itu ta bukit Burangrang (·) ta(ng)geran na Saung Agung · itu [ta na] bukit Burung Jawa · [1210] ta(ng)geran na Hujung Barat · itu ta bukit Bulistir (·) ta(ng)geran na gu-

<sup>190</sup> N. emends this to *Saung Galah*. I prefer to keep to the MS.

<sup>191</sup> N. has *déréja*.

<sup>192</sup> MS has *pamrehan*.

f.22r Wuluhen. · I crossed the Ciwulan. · [1155] I alighted at Cilohalit · the harbour of Pasuketan · pillar of Hujung Pusus. · By me it was walked · to the back of Mount Condong · [1160] on the side of Mount Parasi · which I skirted to the south. · Having arrived at Hujung Galuh · passing through Geger Gadung · I crossed the Ciwulan. · [1165] I walked northwestwards · having come to Saung Agung · (and) after I had left from there · walking through Saung Galah · turning away from Mount Galunggung · [1170] looking back on Panggarangan · passing through Pada Benghar · looking back on Pamipiran · passing through Timbang Jaya · coming to Cikuray Peak · [1175] I went downhill there · coming to Mandala Puntang. · Having ascended Papandayan<sup>193</sup> · its [other] name “Panéñjoan” · from there I surveyed the mountains · [1180] and the settlements all over as well.<sup>194</sup> · All those human beings and all those settlements · remnants of the Forbidden One.<sup>195</sup> · I enumerated them

f.22v there in turn: · “In the south the area of Danuh · [1185] in the east Karang Papak · in the west Tanah Balawong. · That one’s Mount Ageng · pillar of Pager Wesi. · That there’s Patuha Peak · [1190] pillar of Majapura. · That’s Pamrehan Peak · pillar of Pasir Batang. · That one’s Mount Kumbang · pillar of the Maruyung area · [1195] to the north the Losari area. · That’s Caremay Peak · pillar of Pada Benghar · to the south the area of Kuningan · to the west Walang Suji · [1200] there the district of Talaga. · That one’s Tompo Omas · district of Medang Kahiyangan. · That’s Tangkuban Parahu · pillar of Mount Wangi. · [1205] That’s Mount Marucung · pillar of Sri Manggala. · That’s Burangrang Peak · pillar of Saung Agung. · That one’s Burung Jawa Peak · [1210] pillar of Hujung Barat. · That’s Bulistir Peak · pillar of Mount

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<sup>193</sup> ‘Place of Smiths’ – a volcano near Garut.

<sup>194</sup> N read *déréja*, but the MS has ⟨de ne ja⟩. I read the first as *déné* (cf. OJv *denya*, OJED 390:3.1). The remainder of the line is also OJv. *Dangka*, which N translates as ‘settlements’, could refer specifically to religious communities (cf. OJv *ḍaṅka* – OJED 363:7).

<sup>195</sup> *Nus(i)ya Larang* – presumed by N to be Śiva.

f.23r nung A(n)ten · itu bukit Naragati (·) ta(ng)geran na Batu H(i)yang · [1215] itu ta na bukit Karang (·) ta(ng)geran na [alas] Kurung Batu<sup>196</sup> · itu bukit Banasraya · ta(ng)geran na alas Sajra · ti barat bukit Kosala | · [1220] itu ta na bukit Catih · ta(ng)geran na Catih H(i)yang · itu bukit Hulu Mu(n)ding (·) ta(ng)geran na Demaraja · ti barat bukit Parasi · [1225] ta(ng)geran na Tegal Lubu · ti wétan na Sédaca|ra · nu awas ka alas Si(n)day · éta ta na gunung Kembang (·) gesan tiyagi sagala · [1230] ti kidul na alas Maja · éta na alas Rumbia · ti barat na Wates Mener (·) ta(ng)geran na Bojong Wangi · | itu ta na gunung Hijur (·) [1235] ta(ng)geran na Kutra Jaya · itu ta na gunung Su(n)da (·) ta(ng)geran na Karang(k(i)yang · itu ta na bukit Karang (·) ta(ng)geran na alas Karang · [1240] itu gunung Cinta Manik (·) ta(ng)geran na alas Rawa · itu ta

f.23v na gunung Ke(m)bang (·) ta(ng)geran Labuhan Ratu · ti kalér alas Pañawung · [1245] ta(ng)geran na alas Wa(n)ten · itu ta na gunung (Ka?)lér (·) ta(ng)geran alas Paméksér · nu awas ka Ta(ñ)jak Barat | · itu ta pulo Sangh(i)yang · [1250] helet-helet<sup>197</sup> nusa Lampung · ti timur pulo Tampurung · ti barat pulo Rakata · gunung [t]di<sup>198</sup> tengah sagara · itu ta gunung J(e)reding · [1255] ta(ng)geran na | alas Mirah · ti barat na léngkong Gowong · itu ta gunung Su(n)dara (·) na gunung Guha Ba(n)tayan · tanggeran na Hujung Kulan · [1260] ti barat bukit Cawiri · itu ta na | gunung Raksa (·) gunung Sri Mahapawitra · ta(ng)geran na Panahitan · ti wétan na Suka Darma · [1265] ti barat na gunung Manik · awas ka nusa Kambangan · nusa Layaran · nusa Di-

<sup>196</sup> Longer than eight syllables but nonetheless grammatical.

<sup>197</sup> The first ⟨he⟩ here was written as *aksara* ⟨ta⟩ then converted into ⟨ha⟩.

<sup>198</sup> The ⟨da⟩ appears underneath the ⟨ta⟩ (written in error).

f.23r Anten. · That's Naragati Peak · pillar of Batu Hiyang. · [1215] That one's Karang Peak · pillar of the Kurung Batu area. · That's Banasraya Peak · pillar of the Sajra area. · To the west is Kosala Peak. · [1220] That's Catih Peak · pillar of Catih Hiyang. · That's Hulu Munding Peak · pillar of Demaraja. · To the west Parasi Peak · [1225] pillar of Tegal Lubu. · To the east Sédacara<sup>199</sup> · which faces the Sindy area. · That there's Mount Kembang · place of all the ascetics. · [1230] To the south the area of Maja. · That's the area of Rumbia. · To the west the boundary of Mener · pillar of Bojong Wangi · that one's Mount Hijur · [1235] pillar of Kutra Jaya. · That one's Mount Sunda · pillar of Karangkiyang. · That one's Karang Peak · pillar of the Karang area. · [1240] That's Mount Cinta Manik · pillar of the Rawa area. · That one's

f.23v Mount Kembang · pillar of Labuhan Ratu. · To the north the Panyawung area · [1245] pillar of the Wanten area. · That's Mount (Ka?)lér · pillar of the Paméksér area · which faces Tañjak Barat. · That one's the Holy Island · [1250] halfway to the land of Lampung · to the east the island<sup>200</sup> of Tampurung · to the west the island of Rakata · mountain in the middle of the ocean.<sup>201</sup> · That's Mount Jreding · [1255] pillar of the Mirah area · to the west Gowong Bay. · That's Mount Sundara · Mount Guha Bantayan · pillar of Hujung Kulan. · [1260] To the west Cawiri Peak. · That one's Mount Raksa · Mount Sri Mahapawitra · pillar of Panahitan · to the east Suka Darma · [1265] to the west Mount Manik · facing Nusakambangan · the land of sailors · the land of

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<sup>199</sup> N has *Sédanura*.

<sup>200</sup> *Pulo* (cf. Malay *pulau*), which contrasts with *nusa* 'land, country; island'.

<sup>201</sup> *Pulo Rakata* is the island/volcano commonly known as Krakatau or Krakatoa.

f.24r lih · nusa Bini · [1270] nusa Keling · nusa Jambri<sup>202</sup> · nusa Cina Ja(m)budipa · nusa Gedah deng Malaka · nusa Ba(n)dan Ta(ñ)ju(ng)pura · [1275] Sakampung deng nusa Lampung · nusa Baluk nusa Buwun · nusa Cem[pa] Ban(i)yaga · Langkabo deng nusa Solot · nusa Parayaman · /0/ · [1280] beteng bogoh ku sakitu · saa(ng)gesing milang gunung · sale(m)pang ti Pané(ñ)joan · sacu(n)duk ka gunung Se(m)bung · éta | hulu na Citarum · [1285] di iña aing ditapa · sa(m)biyan ngerenan palay · tehering puja ñangraha · puja ña(pu) mugu-mugu · tehering na(ñ)jerken li(ng)ga · [1290] tehering ñi(y)an hare|ca · teher ñi(y)an sakakala · ini tu(ñ)juken sakalih · tu(ñ)juken nu ka pa(n)deri (·) maring aing pa(n)tég hañca · /0/ · [1295] a(ng)ges aing puja ñapu (·) liñ(i)h benang ngaing ñapu (·) ku-

f.24v macacang di buruan (·) nguliling asup ka wangun · ngadungkuk di palu(ng)guhan (·) [1300] di (s)iw<sup>203</sup> teher samadi · ku ngaing dirarasaken · ku ngaing dititinengken · benang ngaing adu angka · nu mangka kasorang tineng · [1305] ku ngaing dipajar iña · langgeng tita deng purusa (·) ña mana kasorang tineng · kéna kitu nu ti hela · guna sang mahapandita · [1310] nu bisa mu(ñ)cakan tapa · milih | miji di sarira · ngawastu rasa wisésa · nurutken sakaja(n)tenna · ha(n)te kabawa ku warna · [1315] atos wani alot rasa · laksana mahapurusa · ña mana pam(i)ya|ktaan · a(ng)ges ngud(i)yan sarira · Rakaki Bujangga Manik (·) [1320] ngalér ngidul marat nimur · di tengah kapala cakra · ñ(i)ar pigesanen matuh · ñ(i)ar lemah pamut(i)yan · ñ(i)ar cai

<sup>202</sup> The metrical markers here seem intended to mark the list of place names as different from the rest of the text. I have thus preserved them here.

<sup>203</sup> N. has *dibiwi* here, emended then to *disiwi* – but ⟨si⟩ appears to have been the intent of the scribe anyway. This is not so much Noorduyn’s emendation as a hasty correction by the scribe.

f.24r Delhi · the land of women · [1270] the land of Keling · the land of Jambi · the land of China, of Jambudipa · the lands of Kedah and Melaka · the land of Bandan, of Tañjungpura · [1275] Sakampung and the land of Lampung · the land of Baluk, the land of Buwun · the land of Cempa, Baniyaga · Langkabo and the land of Solot · the land of Parayaman.” · /0/ · [1280] ‘(I) stopped admiring all of this. · After I had enumerated the mountains · (and) having walked (down) from Panéñjoan · having arrived at Mount Sembung · that’s the source of the Citarum · [1285] there I was in seclusion · while recuperating from fatigue. · I then made ready for worship · worshipped by sweeping diligently. · I then raised a *lingga* · [1290] I then made a statue · then made a monument: · This shows everyone · shows for posterity · (that) I was on the way to completing my task. · [1295] I finished worshipping by sweeping · made clean by my sweeping · restlessly

f.24v around the yard. · (I) went around and entered the building · (and) hunched over<sup>204</sup> on the seat in silence · [1300] in reverence, then in meditation. · I contemplated · I thought things over.<sup>205</sup> · The result of the weighing up of my thoughts · to which my longing was committed: · [1305] I learned there · imperishable permanence with the Supreme Being (*purusa*). · That’s what my I had longed for.’ · Because that’s how it ever was: · the virtue of *mahapanditas* · [1310] who had been able to reach the peak of asceticism · choosing to focus on the self · realising the supreme essence · obeying their innate reality · not carried by appearances · [1315] firm in courage and abiding intention · marks of a great sage · which he manifested. · After exerting his body<sup>206</sup> · venerable Bujangga Manik · [1320] went northwards, southwards, westwards, eastwards · in the middle of his head *chakra*: · ‘Searching for a place to remain · searching for a land of abstinence<sup>207</sup> · searching for water

<sup>204</sup> The verb here is *ngadungkuk* ‘to sit quiet covered in a heap, with the head hanging down as if in deep thought or in trouble’ (Rigg 1862:300). It comes from a PMP root \**duŋkuk*, reconstructed by Blust with the meaning ‘hunched over’ (ACD 2283). N went for ‘sat in silence’.

<sup>205</sup> Lit. ‘it was contemplated by me / it was thought over by me’.

<sup>206</sup> *Sarira* – a Sanskrit word for ‘body’ or, less often, ‘self’. In this it is similar to the OSd *awak*.

<sup>207</sup> *Pamut(i)yan* – ‘abstinence, sobriety, purity’. Ultimately from *putih* ‘white’. Compare MJv *mutihan* ‘place where pious Muslims live’.

f.25r pamorocan<sup>208</sup> · [1325] pigesanen na aing paéh · pigesanen nu(n)da raga · di (i)ña aing te hebel (·) satahun deng sataraban · me(n)ding katepi ku aré (·) [1330] datang nu ti lala(n)dehan · me(n)ding waya na bañcana · sadi(ri) a|ing ti iña · le(m)pang ngaing ngalér barat · tehering milangan gunung · [1335] itu ta bukit Kare(s)i · itu ta bukit Langlayang · ti barat na Palasari · ngalalar ka bukit Pala · sadatang ka kabu|yutan · [1340] me(n)tas di Cisaunggalah · le(m)pang ngaing ka-baratken · datang ka bukit Paté(ng)géng · sakakala Sang Kur(i)yang · masa dék ñitu Citarum (·) [1345] burung te(m)bey ka|s(i)yangan · ku ngaing ges kale(m)pangan · me(n)tas aing di Cihéya · me(n)tas aing di Cisokan · datang ka lurah Pamengker · [1350] cu(n)duk aing ka Mananggul · ngalalar ka Li(ng)ga Lemah · tuluy datang ka É-

f.25v tonan<sup>209</sup> · na(ñ)jak ka Le(m)bu Hambalang · sadatang ka bukit Ageng · [1355] éta hulu Cihaliwung · kabuyutan ti Pakuan · sangh(i)yang Talaga Warna · //0// · eh kumaha awaking ini · mu(ng)ku |ñorang tulus datang (·) [1360] ngahusir ka i(n)dung bapa · [éiu] ngahusir ka pa(ng)guruan · awaking ka Hujung Kulan · ja réya hadanganana · le(m)pang ngaing ñangkidulken · [1365] ngahusir bukit Bu|listir · éta hulu Cimari(ñ)jung · sakakala Patañjala · ma(n)ten burung ngadeg ratu (·) di (i)ña aing te hebel (·) [1370] satahun deng sataraban · me(n)ding katepi ku aré · | datang nu ti lala(n)dehan · me(n)ding waya na bañcana · sadiri aing ti iña · [1375] le(m)pang ngaing ngidul wétan · me(n)tasing di Cimari(ñ)jung (·) me(n)tasing di Cihadéya · me(n)tasing di Cicaréngcang ·

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<sup>208</sup> N has *pamorocoan* – a typo.

<sup>209</sup> N has *Éronan*.



f.25r to slip away on · [1325] a place for me to die · a place to lay down my body. · I wasn't there long · a year and a bit. · Increasingly approached by outsiders · [1330] who came from the lowlands · increasingly there was trouble. · After I had left from there · I walked northwestwards · (and) I then enumerated the mountains. · [1335] “That's Karesi Peak. · That's Langlayang Peak · with (Mount) Palasari to the west.” · Passing through Pala Peak · having come to a sanctuary · [1340] crossing the Cisaunggalah · I walked westwards · (and) came to Paté(ng)gég Peak · memorial to Sang Kuriyang · when he wanted to dam the Citarum · [1345] (and) failed at the first light of day. · By me it was walked. · I crossed the Cihéya · I crossed the Cisokan · Coming to the district of Pamengker · [1350] I arrived at Mananggul. · Passing through Lingga Lemah · then coming to É-

f.25v ronah · ascending to Lembu Hambalang · (I) had come to Ageng Peak · [1355] that's the source of the Cihaliwung · sanctuary of Pakuan · the sacred Coloured Lake.' · //0// · “Ah, what's up with my body? · (It's) unable to walk straight ahead.” · [1360] Proceeding to my mother and father · proceeding to the place of my teacher · my body (went) to Hujung Kulan · because many were things waiting there. · I walked southwards · [1365] proceeded to Bulistir Peak · that's the source of the Cimariñjung · the memorial to Patañjala · when he failed to become king. · I wasn't there long · [1370] a year and a bit. · Increasingly approached by outsiders · who came from the lowlands · increasingly there was trouble. · After I had left from there · [1375] I walked southeastwards · I crossed the Cimariñjung · I crossed the Cihadéya · I crossed the Cicaréngcang ·

f.26r me(n)tas aing di Cisanti · [1380] sana(ñ)jak ka gunung Wayang · sadiri aing ti iña · cu(n)duk ka Mandala Betung · ngalalar ka Mulah Benghar · ñanglandeh ka Tigal Luar · [1385] katukang bukit Malabar · ka(gé)déng<sup>210</sup> | bukit Bajogé · sacu(n)duk ka gunung Gu(n)tur (·) ti wétan Mandala Wangi · nu awas ka gunung Ké(n)dan · [1390] ngalalar ka Jampang Manggung · sadatang ka Mulah Mada · ngalalar ka Talpak Ratu · datang ka bukit Patuha · ka sangh(i)yang Rañca Goda · [1395] dipunar dijiyan batur · kapuruyan ku mandala · di iña aing te hebel · satahun deng sataraban | · sadiri aing [ti i] ti iña<sup>211</sup> · [1400] sacu(n)duk ka gunung Ratu · sangh(i)yang Karang Caréncang · éta hulu na Cisokan · la(n)dehan bukit Patuha · helet-helet Li(ng)ga Payung · [1405] nu

f.26v awas ka Kreti Haji · momogana téka waya · nemu lemah kabuyutan · na lemah ngali(ng)ga manik · teherna dék sri ma(ng)liput · [1410] ser manggung ngali(ng)ga payung · ñangharep na Bahu | Mitra · ku ngaing ges dibabakan (·) dibalay diu(n)dak-u(n)dak (·) dibalay sakulili(ng)na · [1415] ti ha(n)dap ku mu(ng)kal datar · ser manggung ku mu(ng)kal bener · ti luhur ku batu putih · diya|wuran manik asra · caréngang helet-heletna · [1420] wangun tujuh guna aing · padangan deng pakayonan · dengan la(m)bur pamepehan · roma(n?) h(i)yang paténgtongan · la(m)bur ta | dua ngadengdeng · [1425] taman mihapitken dora · tajur eker ngara(m)pésan · eker dék sereng dibuah · na keke(m)bangan sar(i)yang · na wangun te acan bobo · [1430] balay ha(n)te

<sup>210</sup> The *aksara* ⟨ga⟩ appears to have been forgotten by the scribe and reinserted below the ⟨da⟩.

<sup>211</sup> The ⟨ti i⟩ is repetitious – scribal error.

f.26r I crossed the Cisanti · [1380] (and) had ascended Mount Wayang. · After I had left from there · arriving at Mandala Betung · passing through Mulah Benghar · going downhill at Tigel Luar · [1385] looking back on Malabar Peak · to the slopes of Bajogé Peak · having arrived at Mount Guntur · to the west Mandala Wangi · which faced Mount Kéndan · [1390] passing through Jampang Manggung · having come to Mulah Mada · passing through Tapak Ratu · coming to Patuha Peak · to sacred Rañca Goda · [1395] (where) land had been cleared (and) a *batur*<sup>212</sup> built · reserved for a religious community. · I wasn't there long · a year and a bit. · After I had left from there · [1400] (I) had arrived at Mount Ratu · sacred Karang Caréngcang · that's the source of the Cisokan · downhill from Patuha Hill · halfway to Lingga Payung · [1405] which

f.26v faced Kreti Haji. · And suddenly there it was: · (I) found the land of a sanctuary. · The land had a jewelled *lingga*. · Then, wanting to provide it with a splendid cover · [1410] it became a parasol *lingga*, whirling upwards · facing Bahu Mitra. · It was colonised by me. · It was paved in terraces · paved all the way around · [1415] from below with flat rocks · whirling upwards with true rocks · from the top with white stone<sup>213</sup> · strewn with beads and gems · pocked between them. · [1420] Seven buildings for my use: · a kitchen and a woodshed · with a place for threshing.<sup>214</sup> · A god's figure standing upright<sup>215</sup> · standing in front of two buildings<sup>216</sup> · [1425] doors either side of a garden · plants thriving · on the cusp of bearing fruit · the flowers in full bloom. · The buildings hadn't yet fallen apart · [1430] the pavilions hadn't

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<sup>212</sup> A raised stone platform.

<sup>213</sup> N has 'marble'. The term is *batu putih*, lit. 'white stone/rock'. In modern Indonesian this refers specifically to tuff, a common volcanic stone.

<sup>214</sup> This is Noorduyn's interpretation, based on MSd *peupeuh* 'to strike, knock, hit'. The glossary in Noorduyn and Teeuw (2006:395) suggests that this is more to do with pressing oil than threshing rice or millet.

<sup>215</sup> N left this untranslated. Both N and Undang Darsa interpreted *roma* here as meaning 'hair', but in MSd and modern Indonesian the word can also mean 'figure' or 'form'. Although the interpretation is somewhat speculative, I am inclined to view this as a reference to a *lingga*.

<sup>216</sup> This is a tricky one. N has '[t]wo buildings stood in the way (?)'.

f.27r acan urug · /0/ · sate(m)bey datang ka masa · datang ka ukur-ukuran · ditapa salapan tahun · kasapuluh pa(n)tég ha(ñ)ca · [1435] awak eker berat pa(n)deng<sup>217</sup> · eker mejeh ngara(m)pésa|n · lamun bulan lagu tilem · panon poé lagu surup · berang kasedek ku wengi · [1440] tutug tahun pa(n)tég hañca · nu pati di walang suji · nu hilang di walang sanga | · awak ña(m)pay ka na balay (·) mikarang hulu gege(n)dis · [1445] paéh ñanghulu ka lañcan · pati yaing ha(n)te gering · hilang tanpa sangkan lara · mecat sakéng kamo|ksahan · diri na aci wisésa · [1450] mangkat na sarira ageng · ngaloglog a(ng)ges nu poroc · atma mecat ti pasa(m)bung · aci mecat ti na atma · pahi masah kale(m)pangan ·

f.27v [1455] ragaing ñurup ka petra · kali wara<sup>218</sup> jadi déwa · pasa(m)bung ñurup ka suwung · atmaing dalit ka lentik<sup>219</sup> · sarua dengan déwata · [1460] tuluy ñorang jalan caang · nemu jalan | gedé bongbong · u(ng)gal sa(m)pang dila(m)buran · lamun<sup>220</sup> lebak dicukangan · sumaray ditata(ngga?)an · [1465] maléréng dipasigaran · tapak sapu bérés kénéh | (·) bare(n)tik marat nimurken · [*liuwa*] golang-golang situ mu(ng)kal · patali patalu(m)bukan · [1470] ke(m)bang patah cumaré(n)tam · nambuluk apuy-apuyan · tajur pinang pu|marasi · pinang tiwi pinang ading · pinang tiwi kumarasi · [1475] pinang ading asri kuning · di tengah bantar ngajajar · ha(ñ)juang sasipat mata · ha(n)delem salaput hulu · ha(n)dong bang deng ha-

f.28r (ndong ijo ·) [...]

*A lacuna of two leaves appears here.*

f.28v [...]

<sup>217</sup> N has *pading*, which would be an unexplainable hapax. I prefer to amend it to *pa(n)deng*, a variant of *pandang*.

<sup>218</sup> N keeps these together as one word: *kaliwara*.

<sup>219</sup> The *le* in *lentik* is written with an *aksara* ⟨la⟩ and *sandhangan* ⟨e⟩ rather than with the special form ⟨le⟩.

<sup>220</sup> N has *laun*.

f.27r yet tumbled down.’ · /0/ · Soon the time came · the appointed (time) came. · Nine years in seclusion · in the tenth the task was completed. · [1435] ‘(My) body was then weary of gazing · was then done with flourishing. · When the month was at its darkest · (and) the day’s eye was setting · (and) daylight was chased by night · [1440] the year ended, the task completed: · the dead one was in *walang suji*<sup>221</sup> · the deceased one was in *walang sanga*. · The body was draped on a low wall · with a walking stick cushioning his head. · [1445] ‘Dead, my head resting facing forwards<sup>222</sup> · I died without illness · deceased without cause of suffering · being released through final liberation (*kamoksahan*). · The supreme essence (*aci wisésa*) left · [1450] the great body (*sarira ageng*) departed · shaken free it finally slipped away. · The soul was released from its bonds · the essence was released from the soul · equally separate and gone. ·

f.27v [1455] My body (*raga*) set into ghostliness. · (It was) time to become a deity: · my bonds were absorbed into the void · my soul vanished into minuteness · just like that of a god. · [1460] Then (I) happened upon a cleared road · found a great open road · with buildings at every crossroads · when (there was) a valley it was bridged · steep ground was cut into steps. · [1465] (I) cast glances in both directions<sup>223</sup> · the broom’s traces were still neat · curving westwards and eastwards. · Pavilions, dams, boulders · joined in continuous rows · [1470] lines of flowers sticking close together · displaying colourfully<sup>224</sup> like fireworks · areca plants spreading like *parasi · tiwi* areca, ivory areca · *tiwi* areca in full bloom · [1475] ivory areca, radiant yellow · lining up in the middle of the riverbank · *hañjuang* high as your eyes · *handelem* up to your head · [1479] red *handong* and

f.28r (green *handong*)

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<sup>221</sup> N leaves this untranslated; I have chosen to do the same to avoid jaundicing the interpretation of these two cryptic names, *walang suji* and *walang sanga*. It is possible they carry a meaning of ‘margin’ or ‘limbo’.

<sup>222</sup> I take this to mean that, in dying, Bujangga Manik’s head slumped onto his walking stick. The walking stick interpretation is taken from Rigg (1862:126 *sub* Gëgëndhir).

<sup>223</sup> N has ‘descents with flights of steps’, linking the uncertain terms to the meaning of the previous lines. I have linked them instead to the following lines, and based my interpretation on OJv *lirin* ‘glance, look’ (OJED 1039:5) and *sigar* ‘a half, one of two sides’ (OJED 1760:3).

<sup>224</sup> *Nambuluk* – based on Blust’s PWMP \*tambuluk ‘puffy area around the throat of some birds’ (ACD 5494). ‘Glittering (?)’, as N has it, does not seem quite right here.

f.29r [...]

f.29v [...] [1589] (ha-)

f.30r at di janma [*diu*] saĵagat · [1590] biha(ri) basa ngahanan · masa di mad(i)yapada · Rakaki Bujangga Manik (·) ngarasa manéh ditaña · umun teher si(y)a ñebut · [1595] né(m)balan saka|yogyana · ñaréĳ sekar angen-angen · némbalan sang Dorakala · mumul ma(ng)ñaréĳken manéh (·) sugan bener jadi bélot · [1600] sugan ra(m)pés jadi gopél | · sugan so(r)ga jadi papa · sugan pangrasa ku dapet · sugan pangrasa ku te(m)bey · mumul misaksi na janma · [1605] pangesi buana ini · janma di mad(i)yapada (·) sa|riwu saratus tu(ng)gal (·) kilang sa(hiji) mo waya · janma nu teteg di carék · [1610] réya nu papa naraka · kilang déwata kapapas (·) ku ngaing dipajar réñéh · ja daék milu ngah(arac?)<sup>225</sup> (·)

f.30v ja daék dibaán salah · [1615] ku nu dusta jurujana · kuawali hé(ng)gan hiji (·) saksiing sangh(i)yang berang · saksiing sangh(i)yang peting · candra wulan dengan wé(n)tang · [1620] dengan (sang)h(i)yang pratiwi · i|tu nu ngingu mirengéh · pratiwi nu lewih ilik · akasa nu liwat awas · hidep nu ñaho di bener · [1625] iña nu ngingetken rasa · itu nu ngingu na bayu · éta nu milala sabda · iña nu | mirengéh tineng · nu milala tua(h) janma · [1630] bisa di bélot di bener · ñaho di gopél di ra(m)pés · hé(ng)gan sakitu saksiing · carék aki Dorakala · samapun sangh(i)yang | ngatma · [1635] mu(ng)ku aing mire(b)utan<sup>226</sup> (·) ja na rua mu(ng)ku samar · na awak hérang ngalé(ng)gang · na rua diga déwata · kadi asra kadi manik · [1640] na awak ruum ti candu · mahabara ti candana (·)

<sup>225</sup> The leaf has broken off at the bottom. The final *aksara* is probably ⟨ca⟩, but it may have a *virāma*. *Haraca* (or similar) would be one syllable too long. N has *ngahuru* ‘burn (something)’, but I find this somewhat doubtful. I suppose it is possible that the leaf was intact when he handled it.

<sup>226</sup> N’s emendation. The MS has *mirehutan*.

f.29r [...]

f.29v [...] [1589] · “...kind

f.30r to all the people of the world? · [1590] formerly when living · back in the Middle World?” · Venerable Bujangga Manik · felt himself being questioned. · Then on his knees he responded · [1595] replied in full propriety · spoke from the heart · replied to honoured Dorakala: · “(I’m) unwilling to speak for myself · lest straight become crooked · [1600] lest good become bad · lest heaven become hell · lest (my) feelings close tight<sup>227</sup> · lest feelings be taken as the foundation. · (I’m) unwilling to call human witnesses · [1605] the inhabitants of this world · humans of the Middle World. · One thousand one hundred and one · (among them) there’s not even one · a human resolute in speech. · [1610] Many are the hell-bound sinners · even the gods are under attack. · I accuse them and drive them out · as they want to join in ...<sup>228</sup>

f.30v · as they want to be carried away wrongfully · [1615] by malign evildoers. · There is, however, a lone exception: · My witness is the sacred daylight · my witness is the sacred night. · The radiant moon and the stars · [1620] and the sacred Earth · those who take care and watch. · The far-seeing Earth · the farsighted Sky · the Mind that knows what is true · [1625] those who reflect on their feelings · those who attend to the vital airs<sup>229</sup> · those who pay attention to the voice · those who watch over their thoughts · who pay attention to human sin · [1630] learned in truth and in falsehood · knowledgeable in bad and in good · those are my only witnesses.” · Elder Dorakala spoke: · “My respects, O sacred soul. · [1635] I won’t quarrel · as your appearance is not indistinct: · A body distinctly swaying<sup>230</sup> · with the appearance of a deity · like gems (*asra*) and jewels (*manik*) · [1640] a body more fragrant than opium · more valuable than sandalwood

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<sup>227</sup> Where *dapet* = ‘fixed, glued’ – cf. OJv *dapēt* (364:6), MSd *dapit*.

<sup>228</sup> The leaf is broken here. N has *ngahuru* ‘burning’, but I cannot see that in the MS.

<sup>229</sup> *Bayu* – lit. ‘wind’ but also ‘vital air’ etc.

<sup>230</sup> N has ‘clear and bright’, but *lénggang* is to do with sinuous movement or a masculine swagger (cf. Mal, OJv, MSd), and I feel it should particularly be interpreted as such when preceded by the active prefix *nga-*.

f.31r amis ti kulit masui<sup>231</sup> · kitu pamulu nu bener · éta na ki(ng)kila so(r)ga · [1645] samapun  
 sangh(i)yang ngatma · Rakaki Bujangga Manik · le(m)pang sakarajen-rajen · s(i)ya ka na kaso(r)gaan  
 · sa|mu(ng)kur raing ti iña · [1650] le(m)pang na(ñ)jak ñangto(ng)gohken · husir kéh na taman hérang ·  
 dibalay ku p(e)ramata · pa(ñ)curan ta(m)baga sukla · cangkorah salaka pirak · [1655] ditungtung ku |  
 cudiga · pések dipopokan omas · pañi(m)beh u(n)dem salaka · ma(n)di ngabreséka manéh · nu ma(n)di  
 ngalaan késang · [1660] a(ng)ges ma s(i)ya nu ma(n)di · ulah kara(ta)ken teing · | s(i)ya di na taman  
 hérang · aya ra(m)pés na husiren · husir la(m)bur ngurung jalan (·) [1665] dilulurung besi wulung ·  
 diselang deng purasani · dipasek ku besi kebel · tihang gading benang ukir · tatapa-

f.31v kan goong Jawa · [1670] d(i)balay ku kaca C(i)na · d(i)s(e)la(ng) ku batu kr(e)sna · d[...] p[...]  
 p[...] g[...] t[...] ru st[...] l[...] · d(i)s(e)la(ng) d(e)ng(e)n pramata · m(i)pam(i)kul p(i)rak apu · [1675]  
 d(i)lay(e)san ku aduan · m(i)hat(e)p<sup>232</sup> | sirap ta(m)ba(ga) · mipamaras omas ngora · disaréyan ku  
 panamar · dipiwaton omas kolot · [1680] diselang ku pirak apu · dijejetan omas Cina · diselang deng  
 kawat Ja|wa · e(n)teng Jawa dipahetken (·) u(ng)gal tihang lambur éta · [1685] diña paranti dihyas ·  
 méméh ñorang kasorgaan · di iña na pihiyasen · naha ngaran(n)a ku ha(n)te · e(n)teng Jawa | pinarada  
 · [1690] sisir gading batri ngukir · pamiñakan kaca Cina · esina lenga wangsana · kapur Barus di na cupu  
 · bunga resa di na juha · [1695] dédés di na u(ng)keb gading · candana ruum sacupu · pucuk

*A lacuna of a single leaf follows.*

f.32r [...]

f.32v [...]

<sup>231</sup> The ⟨su⟩ appears to have been converted from an *aksara swara* ⟨i⟩.

<sup>232</sup> The top of the leaf is broken, cutting off the uppermost *sandhangan* on the first line. Line 1670 is a mystery; the other lines are formulaic, and N's interpretations appear sound.



f.31r · sweeter than massoy bark · That’s the face of one who is true · that is the sign of heaven · [1645]  
 My respects, O sacred soul · venerable Bujangga Manik · Walk where you wish · you may enter  
 heaven.”<sup>233</sup> · ‘After I had turned away from there · [1650] I walked, climbing upwards · proceeding –  
 look! – to a bright garden · paved with gemstones · Waterspouts of bright copper · a silver basin · [1655]  
 ending in a spout · a place for washing coated in gold · with a silver scoop for a ladle · (I) bathed and  
 cleansed myself.’ · “The bather removes sweat · [1660] After you’ve finished bathing · don’t go  
 wherever you like · you, in that bright garden · there’s a good place to proceed towards · Proceed to  
 the building blocking the road · [1665] paved with black iron · alternating with Khorasani (iron) · wedged  
 in place with long-lasting iron · (with) poles of carved ivory ·

f.31v Javanese gongs for their foundations · [1670] inlaid with Chinese glass · alternating with rock-of-  
 Kṛṣṇa · [...] · alternating with gemstones · with capitals of lime-white silver · [1675] with rafters of  
 paired elements<sup>234</sup> · roofed with copper shingles · with the appearance of light gold · floored with  
 coverings · with floorboards of dark gold · [1680] alternating with lime-white silver · interwoven with  
 Chinese gold · alternating with Javanese wire · Javanese mirrors are chiselled · onto every pole of that  
 building · [1685] there for the purpose of beautification · before passing into Heaven · The adornments  
 there · what kinds are there not? · Gilded Javanese mirrors · [1690] ivory combs worked with engravings  
 · Chinese glass cruets · containing excellent sesame (oil) · Barus camphor in a round box · *resa* flowers  
 in a container · [1695] civet in a lidded ivory pot · a round box of fragrant sandalwood · [1697] *pucuk*...”<sup>235</sup>

*Another leaf is missing here, resulting in another significant lacuna.*

f.32r [...]

f.32v [...]

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<sup>233</sup> N has Dorakala’s speech continue after this point.

<sup>234</sup> A tricky line; the key term, *aduan*, is not wholly clear.

<sup>235</sup> *Pucuk* means ‘sprout’ or ‘shoot’ (of a plant), but it was also the name in the archipelago of a botanical product derived from a Himalayan species (*Saussurea costus*). Context may suggest the latter.

f.33r [1753] tresna · Rakaki Bujangga Manik · [1755] tuluy dirawu dipangku (·) diais dipagantiken · diu(ng)gahken ka sudangan · ti sudangan ka wangsana · wangsana carana gading (·) [1760] tu(m)pak di camara putih · camara | lili(ng)ga omas (·) dikikitiran ku mirah · diwé(n)tang-wé(n)tang ku omas · dipuñcakan manik[a *niu*] asra · [1765] dibalay ku mutéhara · diselang pramata mirah · pramata ko(m)bala hi(n)te|n (·) na sarba é(n)dah sagala · pakarang cacaritaan · [1770] carita Darma Kañcana · ti manggung kula(m)bu hurung · ti ha(n)dap kulambu lé(ng)gang · pahetna naga patengteng · di tengah naga wérati · [1775] ti ha(ndap na)ga pahe(m)pas · merak ngigel di puñcakna · na sarba é(n)dah sagala · liwat na sarba mul(i)ya · atita amahabara · [1780] murug mu(ñ)car pakatonan · branang s(i)yang sarba warna · gumilap luma-

f.33v rap-larap (·) sarua sekar pamuja<sup>236</sup> · ruana sangh(i)yang ngatma · [1785] diwereg ku tatabehan · goong ge(n)ding diba(n)dungken · gangsa pabaur deng caning · tatabeh(an) saréyana · sangh(i)yang pabura(ñ)cahan<sup>237</sup> · [1790] gang|sa rari dirinduken · sa(m)peran aluy-aluyan · payung hapit sutra Keling · tunggul bungbang kiri kanan · lu(ng)sir putih ngaba(n)daley · [1795] uñut<sup>238</sup> mungpung sama dulur · bitan | ku(n)tul sri manglayang · payung lu(ng)sir puñcak gading · payung ke(r)tas puñcak omas · payung hatep sutra Keling · [1800] galéwér parada Cina · na bantele ratna urey · taluki | ratna kañcana · camara lili(ng)ga omas · tapok<sup>239</sup> térong omas ngora · [1805] pu(ñ)cak mirah naga ra(n)tay · pajalé ratna sumanger · kilat padulur deng téja · diliung ku kuwung-kuwung · [1809] di i-

f.34r (ñā) [...]

*At least one leave is missing after f.33v. This is the end of the manuscript as it stands today.*

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<sup>236</sup> N: *pamaja*.

<sup>237</sup> N has *pabura(n)caheun*.

<sup>238</sup> This word is an enigma; I am tempted to emend it to *hañut*. See VI.1.3.

<sup>239</sup> The ⟨k⟩ here appears to have been converted from an *aksara* ⟨ta⟩. It closely resembles ⟨i⟩.

f.33r [1753] ...thirst.<sup>240</sup> · Venerable Bujangga Manik · [1755] then was picked up and carried in their arms · and on their backs, one after the other · brought up to the platform · (and) from the platform to the seat · a seat made of ivory<sup>241</sup> · [1760] on the back of a white yak · a yak with a golden knob · spangled with rubies · starred with gold · topped with jewels and gems · [1765] inlaid with pearls · alternating with gemstones and rubies · gemstones, tassels, diamonds · all altogether extraordinary; · curtains (decorated) in the form of a story · [1770] the story of *Darma Kañcana* · glowing gauze curtains on high · swaying gauze curtains from below; · carved with dragons facing one another · an aloof dragon in the middle · [1775] dragons overlapping from below · a dancing peacock on its top · the whole altogether beautiful · the whole beyond value · exceedingly expensive · [1780] blazing and glittering before one's eyes · every colour shining bright · gleaming

f.33v and flashing past. · Resembling an offering flower<sup>242</sup> · the appearance of the sacred soul. · [1785] (He was) stirred by percussion instruments<sup>243</sup> · gongs and *gendings* overlaying one another<sup>244</sup> · flat gongs mixed in with *canings*<sup>245</sup> · numerous percussion instruments · sacred place of *burañcah*<sup>246</sup> instruments · [1790] the smaller flat gongs were played steadily · in response, resounding altogether. · Flanking South Indian silk umbrellas · *bungbang* banners left and right · trailing white silk (*lungsir*) · [1795] all carried away together · like great egrets in splended flight. · Silk (*lungsir*) umbrellas (with) ivory tops · gold-peaked paper umbrellas · thatch umbrellas (with) South Indian silk · [1800] dripping with Chinese gilt · (and) a rim of tumbling jewels · (with) gold jewelled muslin. · A fly-whisk with a golden knob · an emerging aubergine of light gold · [1805] the top a chain of dragon rubies · (and) blessed *pajalé* jewels<sup>247</sup>. · The accompanying lightning and its afterglow · ringed by a rainbow · [1809] there

<sup>240</sup> *Tresna* (N: 'love') comes from Skt *tr̥ṣṇā* 'thirst, desire', ultimately PIE \*ters- 'to be dry' (whence also English 'thirst').

<sup>241</sup> As I see it the description from here down to line 1782 concerns the ivory seat or the yak and its decorations.

<sup>242</sup> N read the word here as *pamaja*, derived from *maja* (*Aegle marmelos*), whose blossoms may be the flowers referred to here. However, there is a faint *panyuku* below the *ma – pamuja* 'offering'.

<sup>243</sup> N has 'instrumental music', a suggestion of Wim van Zanten.

<sup>244</sup> I interpret *ge(n)ding* as a kind of gong, as in OJv (OJED 514:12), rather than as a melody (as in modern Javanese).

<sup>245</sup> *Caning* – a bronze metallophone (Jv: *saron*).

<sup>246</sup> An OJv word (OJED 275:16). Its referent is unfortunately unknown.

<sup>247</sup> Possibly related to words for Job's tears (*Coix lachryma-jobi*), a cereal grown for its seeds.

[...]

*The text ends abruptly here.*

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